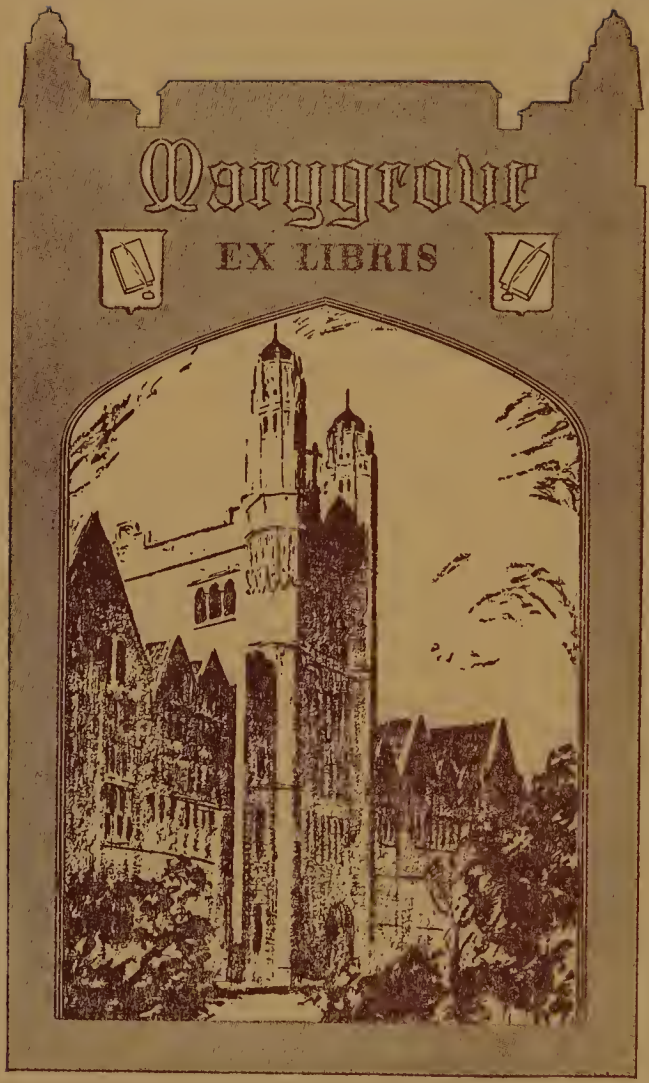
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LOVE THY NEIGHBOR

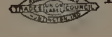
Is The Church Failing In The Americas?

by

Richard Pattee and John F. Parr

Printed in U. S. A.

OUR SUNDAY VISITOR PRESS
Huntington, Indiana



Nihil Obstat:

VERY REV. MSGR. T. E. DILLON
Censor Librorum

Imprimatur:

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PROLOGUE

RICHARD PATTEE is a rare individual, an American Catholic with a thorough understanding of the Latin American world. His friends have long urged him to put his knowledge into books since the cause of understanding between Western World peoples suffers for want of intelligent lay Catholic expositers here in the United States.

This present volume, written in collaboration with John F. Parr, also of the National Catholic Welfare Conference, aims to be a handbook of information on the activities of North American priests, Brothers and Sisters who labor below the Rio Grande.

Why, if Latin America is so Catholic, do we hear such urgent calls for religious personnel to engage in pioneer missionary work in the lands to the South? Mr. Pattee, like so many others, has frequently been confronted with this question and in his long opening chapter he seeks to answer it. He provides us with the general religious background of Latin America, the historical antecedents of United States Catholic activity there. The reader will find an excellent evaluation of the Church's position in Latin America. It exercises, as Mr. Pattee points out, great power for good in the heavy population centers and against odds has fought for justice in a society that in some parts of Latin America still possesses strong characteristics of feudalism.

Probably the heaviest single handicap of Catholicism in most parts of the Latin American world is the paucity of parish priests. As is the Church's experience over the world, in this field scarcity makes scarcity. Once there is a shortage of clergy the practice of the faith in a region is hampered and the abundant Catholic life that produces young men and young women with generous convictions of service to God is lacking. A spiritual pump-priming is requisite. In most regions a single generation of vigorous parish life and the inculcation of right ideals among the young brings a renewal of the flow of priestly and religious vocations.

From this general treatment the authors pass to a regional study of the North American contribution. There is a chapter each on the Rio de la Plata area, the Andean republics, Brazil,

Central America and Mexico, and the Caribbean. These pages bring home to the reader what it means to be a missioner in Latin America by portraying an intimate picture of the missioner's day to day problems.

The book concludes with an attempt to estimate the value of United States mission effort toward building inter-American understanding.

During the recent war years, Catholics in the United States caught some of the enthusiasm created by our government in its efforts to stir up interest in Latin America. Similarly, we Catholics since the war, in line with the policy in Washington, have permitted our Latin American interest to wane. It is true that there are few lines of natural contact between the two great cultural worlds of the Western Hemisphere but there are very powerful reasons why the Catholics of the United States should do everything possible to maintain active relations with our coreligionists to the South.

The most important reason is the common welfare of mankind throughout the globe.

Catholics today number some 350,000,000, a sixth of the residents of our planet. But all of these Catholics do not, unfortunately, represent sturdy, disciplined combat troops in a spiritual army that is carrying forward the banners of Christ.

Who is the perfect Catholic? Perhaps we could describe him as the individual who loves and worships God ardently and in positive, continuing fashion goes out of his way to love and serve his fellow man throughout the earth. Applying this definition, we must confess that few Catholics over the globe would seem to meet the requirements. Certainly there are not many millions among the 350,000,000 who give evidence not only of maintaining a high level in their life of worship and personal conduct but who as well dedicate themselves to the welfare of their fellow men beyond the restricted orbit of their daily lives.

Could we say that there are 50,000,000 in the Americas, in Europe, Asia and Africa who are actively engaged to even a small degree in the welfare of mankind for whom Christ died?

Of this 50,000,000 can we say that there are as many as a million, even a half a million, who exercise even a small degree of leadership in seeking to put into active practice in world-wide

fashion the second Great Commandment, "Thou shalt love thy neighbor as thyself"?

Let us not argue over statistics; suffice it if we agree that Catholic leaders, who follow the complete Catholic ideal, are all too few. There should be more. And how may we undertake to see that there may be more?

Obviously, one of the most practical ways is to assist those sectors in the already existent Catholic world that need our help to increase their powers of accomplishment for Christ. One of these sectors is Latin America.

Approximately one out of every three Catholics on the globe is a Latin American. Yet Latin America's global contribution to the advance of the interests of Christ is relatively small. One of the reasons for this is its paucity of religious personnel.

There is today in the entire Latin American world of 140,000,000 souls only one foreign mission seminary, that of Yarumel in the mountains of Antioquia in Columbia. A second such society struggled for existence for a while in Chile but now appears to have ceased to function. A third is in process of formation in Mexico.

Yet the Latin American world has the spiritual vigor not only to maintain itself at a high level of Catholic life but to send thousands of apostles overseas to Asia and Africa. In the battle that has been joined between world Catholicism and world communism, thousands in Latin America are prepared to fight and die for Christian fundamentals if their Latin American leaders are given the supplementary aid that we can supply them for vigorous, intelligent, world-wide participation in the struggle.

The world needs Latin American Catholics. All mankind will suffer without the aid of Latin American Catholics. We of the United States can make a contribution far beyond the effort that we make if we supply to Latin American leaders a small portion of our religious personnel and a generous spirit of brotherly love and practical charity.

John Considine, M.M.

Part I

Chapter I

THE RELIGIOUS BACKGROUND OF LATIN AMERICA

THE realities of religion in Latin America have been hopelessly confused by all sorts of glib generalizations and over simplified conclusions that reveal both an ignorance of facts and a willingness to apply to countries of totally different background and experience the patterns of the United States or of Europe.

This inability to assess properly the religious situation of the twenty American republics springs in large measure from a refusal to place what is happening today into the framework of a long and often complicated past. Things that are or seem to be are taken at face value and frequently deplored. The striking feature of this form of indictment is that it regards the present with no reference to the past and in condemning deficiencies fails to take into account the multitude of factors that go to explain how that particular inadequacy came about.

The present small volume deals with the activities of Catholic missions and missionaries from the United States in Latin America. The understanding of why these missionaries are there in the first place and what led to their going, demands some general survey of the religious background of Latin America as a whole. This term is used rather loosely in this book, to include not only the independent republics but the various colonies and dependencies scattered over the Caribbean, Central and South America.

Both Catholics and non-Catholics fall into curious errors of judgment in approaching the religious problem in Latin America. Catholics are sometimes too prone to mouth platitudes about "Catholic Latin America" where the Faith is strong and active, where Catholic life flourishes, piety abounds and the good works that follow this faith attest to its essential vigor. This is sugar coating things a bit. On the other hand the non-Catholic is quite likely to entertain the idea that Catholicism in Latin America is one of several things:

1. A sham and a fake with nothing but a gorgeous facade.
2. An amiable, not unlovely survival of a quaint past.
3. A conservative, reactionary institution holding back

progress, unaware that this is the twentieth and not the sixteenth century.

For the unbridled anti-clericals who subscribe to the first view, the Church might as well go out of business for the loss would be negligible. The second school of thought holds to the notion that the Church at its best is harmless enough and the beauty of its architecture and its liturgy make it an interesting museum piece to keep on hand. The third—and it represents the great majority of the "liberals," "progressives" and similar breeds—thinks of the Church as outmoded and belonging to a glorious although somewhat inconsequential past. Social and economic progress is the theme of the partisans of this view. The Church is tradition bound; its hierarchy and clergy wedded to a status they are reluctant to change. This forward looking gentry finds in the Church the great obstruction to the liberalization of society, and the tendency is to draw up an indictment based on specific cases in which the Latin American hierarchy and clergy as well as a considerable portion of the laity have been classified on the side of contemporary forces which are anathema to liberals: Franco, Salazar, and Vichy, France. Perhaps the Church may still see the light and adapt itself to the demands of the times.

The judgment on the Church in Latin America has been almost as befuddled as in Spain itself. The most extraordinary statements have been made over and over again with no basis in fact whatever. Just as in Spain, where the Jesuits were accused of owning banks and tramway systems, so in Latin America there has been a vast amount of nonsense perpetrated that simply refuses to take into account the truth. The purpose of this preliminary comment on the Church in Latin America is to set the stage, so to speak, for the explanation of the presence of Catholic influences from the United States in that area. Why, many Catholics ask, do missionaries from the United States have to go to Latin America where everyone is Catholic anyway? Why, say many non-Catholics, has the Church in Latin America failed so signally that it is necessary for American Catholics to take up the slack in vocations by sending our own people there?

The answer had best be anchored in the historical past. In reviewing this past, touching solely on the outstanding features, it may become clearer why Latin America is still predominantly Catholic, and at the same time stands in the greatest need of

missionaries from abroad. The statement is not a contradiction. It does not mean that general apostasy has set in and that this is a sort of spiritual reconquest in a pagan land. The meaning and significance of it will become more apparent, we trust, in the course of this little book.

Obviously, mission activity from one country to another within the Catholic scheme of things does not imply necessarily a "civilizing process." When some hundred Dutch priests and religious late in 1948 were announced as destined to the French field, it did not mean that the Netherlands was setting out to transform the civilization of France. It meant that momentarily France stands in need of priests and until things can be restored to greater normality, the Dutch will give them assistance.

The United States was long a missionary field of the first order. Aside from the Spanish and French missioners of early history, the nineteenth century witnessed the outpouring of French and Irish clergy to the United States. For a long time the famous mission center of Mill Hill in London sent batches of its priests across the Atlantic to the fertile and promising soil of the United States.

As the pendulum swings and some countries are favored over others in vocations, the source of mission personnel changes. French Canada is now sending forth large contingents of its young priests to near-by and remote fields. The travail that is Europe's has dried up to some extent the capacity to produce vocations in sufficient numbers to carry on as in the past. Where Holland, Belgium, France and Germany were in the lead in providing missioners the world over, it is now the United States, Canada, Spain and, as always, Ireland. Historical changes and shifts have converted the United States from a missionary-receiving to a missionary-supplying country in large degree. That the Catholic Church of one country should respond to the spiritual needs of another Catholic country is entirely within the logic of things.

Missions are by no means limited to lands which figure officially as pagan or non-Christian. As we shall see shortly, there are vast areas of Latin America which are still, in the truest sense of the word, spiritually unexplored territories. This does not mean that the Church of the first centuries of the conquest of America failed. It means that the space of time

was never sufficient to reach everyone and go everywhere. The remarkable thing is not that the Spanish and Portuguese Church accomplished so little, but that it was able in the brief space of time alloted to it to accomplish so much. There were bound to be blank spots on the map, and there are areas in Latin America that three centuries of fervor and zeal could not conquer. They are there today, a challenge to the intrepidity and ingenuity of the missionary: the Amazon Valley, Matto Grosso, the Oriente of Bolivia, the vast interior of Ecuador, Peru, Colombia and Venezuela; Chiapas, Quintana Roo in the south of Mexico, and parts of Central America.

But suppose we trace, rapidly to be sure, something of the history of the Church in Latin America. The proper starting point would be the religious experience of Spain and Portugal prior to the discovery of America. There is no doubt that the religious temperament of the two Iberian peoples, formed as a result of the wars for Christian existence against the Moslem infidel, became hardened and zealous. Not only was the Spaniard —and the Portuguese too for that matter—supremely concerned about his soul and its salvation, but at the same time conceived of religion as an essential part of the national existence. We find a very close analogy in this respect with Ireland over the past four centuries. Its Catholicism became a part of the whole armor of defense and indifference to religion was equivalent to indifference to national survival.

Theoretically this may be unsound since Catholicism is above nationality; practically, it is entirely understandable and was a means of avoiding a nationalism that might easily have become purely chauvinistic if deprived of its spiritual content. The Spanish and the Portuguese developed in an atmosphere of strife and turmoil. Life was hard in the Iberian peninsula. Geography did not favor the Spanish people in resources or domestic wealth. Austerity was the rule and this poverty was an added incentive to set out beyond the seas once the New World was discovered.

But the conquest of America, both physically and spiritually, was by no means exclusively an enterprise carried out by a lot of ruffians seeking gold. A vast amount of ink has been spilled—and wasted—on the rapacity, cruelty and general perfidy of the Spanish conquerors. The point is not that there were not swashbuckling hoodlums among them, but that so large a portion of

them were inspired by a combination of glory, wealth and the spread of Christianity. The Spanish texts are full of references to the insistence of the Spanish crown on the spiritual side of the conquest. Isabella the Catholic, Charles V, Philip II—all these Spanish monarchs were almost obsessed with the idea of conversion and evangelization and the need for bringing the message of Christ to the indigenous peoples. The Spanish archives are filled with innumerable instructions and documents attesting to the profound concern of the home government for the double purpose of extending its own sovereignty and contributing to the spread of the Faith.

Spain conceived of itself as something of an arm of the Church. During the long centuries of slow and painful reconquest of its own territory from the Moslems, the Spanish state had faithfully served the ends of religion. The Moslem problem was not merely a territorial one, or even a political one; it was fundamentally a religious problem and as such the State conceived of its mission as intimately bound up with that of the Church. It is very necessary to grasp the full meaning of this double function, else the significance of the whole Hispanic enterprise in America is lost.

In our age, when the idea of separation of Church and State has become almost an article of faith, it is perhaps difficult for the American to appreciate the fact that a few centuries ago the Church and the State looked upon their activities not as separated by a gulf and as pertaining to two incompatible orders, but as part of the same thing. Temporal and eternal were not separated one from the other by the arbitrary barrier of law and a constitution. The Spanish state looked upon Catholicism as the Faith of its people, as the principle link in its unity, as the one thing that bound its population into a single nationality. It was far more important than language, economics or administration.

The State, then, was at the service of the Church in the defense of the Faith and never pretended otherwise. This attitude explains such events as the expulsion of the jews from Spain, the Inquisition and the insistence on religious orthodoxy. Since the Spanish nation was Catholic, the State insisted logically that non-Catholic or anti-Catholic elements be limited or expelled. This was no more intolerant than for the United States which

conceives of its way of life and institutions as democratic, to insist that the role of the un-American groups within the country be subject to the most careful vigilance.

There is no purpose in following the tremendous expansion of the missions over Latin America after the opening of the sixteenth century. Suffice it to say that with a rapidity that is nothing less than awe-inspiring, the Spanish established themselves within some fifty years everywhere from Patagonia to what is now Oregon. Missions dotted the jungles, deserts, mountains and islands of the western hemisphere. The orders poured out their manpower in an assault on new world paganism. State and Church in close cooperation extended Spanish rule, laws and the Catholic Faith to almost every corner of America.

The ease with which all the machinery of ecclesiastical life was set in motion was nothing short of extraordinary. Scarcely had the Spanish soldiery and officialdom established itself in an area, than cities shot up, cathedrals were built and the processes of civilized life initiated. The major conclusion to be reached regarding the whole story of the Spanish conquest of the New World was that Spain did not merely colonize or settle, but transferred, on a gigantic scale, the whole culture and way of life that had been developed in the peninsula. For this reason, in spite of the multiplicity of races in America, the Hispanic stamp is unmistakable. Any Latin American town or city is standing evidence to the strong and permanent imprint that the Spanish left. The flavor of things, the customs and attitudes and the hundred and one little details of living all attest to the indelible impression that Spain made on every land it occupied.

This New World that the Spanish State and the Catholic Church brought within the scope of western civilization in the sixteenth century was populated by numerous races and a wide variety of cultures. The Latin America of today is incomprehensible unless this is definitely taken into account. While it is true that the Spanish and Portuguese pattern predominate and determine the general character, it must not be forgotten that from the Mexican frontier of the United States to the tip of South America there are literally hundreds of ethnic groups and sub-divisions. Mexico alone has preserved some seventeen native languages, different one from the other. Guatemala is a predominantly Indian land today. Peru, Ecuador, and Bolivia are countries where the Indian is the backbone of the population.

This Indian may be a city dweller more or less incorporated within the Hispanic scheme of things or he may live in the mountains or the jungles and have changed little since the first missionary laid eyes on him. In eastern Bolivia there are dozens of tribes and languages, representing different stages of culture, some of whom have not yet been touched by Christianity. The interior and Amazon region of Peru contain thousands of Indians who still retain their Quechua language and way of life.

In addition to the Indian who was there when the conqueror came, there is the Negro who came later, first as a slave and after emancipation remained as a freeman. The Negro entered the West Indies and became the main element in the population of most of the islands. In Cuba, Haiti, the Dominican Republic, Brazil, the coast of Venezuela, Colombia and Central America, the Negro and his negroid descendants constitute an extremely important part of the population. The Negro entered almost every part of Latin America, including Argentina, Peru, Uruguay and Mexico, although in the case of these nations, he has been largely absorbed.

The fact remains, however, that Negroes from all over Africa, representing different backgrounds and cultures, were drawn into this incredible melting pot that is Latin America. The work of St. Peter Claver in Cartegana in Colombia is one of the most moving stories of an apostolate to the Negroes in the history of the Americas. Blessed Martin de Porres of Lima, whose devotion has spread so considerably is another case of a man of Negro blood whose life and works placed him among the select of God.

At a later date, especially in the nineteenth century, after independence, other races came. There are Chinese in Lima and along the Peruvian coast. There are thousands of Japanese in Brazil. The Maryknoll priests have taken upon themselves the spiritual care of many of these Orientals located on the west coast. In Brazil, the number of Japanese is so considerable that there is a Japanese language Catholic magazine and a growing number of Japanese religious. From Europe came millions of Italians, Spaniards and peoples from the north and east of the continent. There are thousands of Jews in Buenos Aires and Syrians, Yugoslavs, Greeks, Scandinavians, Germans and others everywhere over the continent.

Add to the racial complexities and diversities the problem of geography. Latin America poses an almost insoluble problem of distance and difficulties of communication. Since the work of the Church in that area antedated the advent of the Pan American Airways, topography is one of the basic considerations in understanding the challenge to the Church and its servants.

There are vast deserts as in the north of Chile and Mexico and the south of Peru, enormous extents of jungle and lowlands, gutted with water, fever infested and plagued with all kinds of obstacles to the progress and comfort of men. The Amazon valley; the area watered by the Orinoco; the valley of the Magdalena; these are but a few of them. There are great mountain ranges such as the Andes, often broken down into parallel chains, cutting men off from each other and raising up great hurdles to travel and accessibility.

Distance itself, aside from obstructions, reaches considerable proportions. Anyone who has read the story of the conquest in the many accounts and chronicles, knows of the painful, arduous task that faced these Spanish worthies in reaching the highlands of Bogota, the plateau of Mexico, the recesses of Peru and the remote hinterland of Brazil. Until air travel came in, a country like Colombia was seriously handicapped by lack of communication. From Bogota to Medellin within the same country, travel required days. From Cartagena to Bogota was a week's journey by river and horseback. Today, a few hours suffice to overcome this distance. The writer can speak with some feeling on the subject, having once devoted fifteen days on horse and foot from Santa Cruz in Bolivia to Cochabamba; now traversed comfortably in a plane in two hours. Even in the twentieth century, the essential features of geography have remained.

Remoteness, sparsity of population, absence of roads except in the more populated sections and lack of the ordinary facilities of life: this is part of the general Latin American scenet. The heroic work of the Redemptorists in Matto Grosso and the Maryknollers in Bolivia is evidence that the hardships and problems of the sixteenth century are still with us. The fact is that a very large portion of Latin America is still sixteenth century. The labors of the Church must be construed in this light.

Obviously, space does not allow for even a summary of the detailed accomplishments of individual missionaries or of the

Orders. Each in its own province and with its own genius achieved wonders: Jesuits, Dominicans, Augustinians, Franciscans, etc. The three centuries up to independence are replete with the names of heroes of Christ, each of whom represents in his own way a saga of audacity, tenacity and triumph.

What shall we say in summary of the work of the Church over this long period? The balance sheet is extraordinarily favorable. There was first of all the great network of missions everywhere from the West Indies to the far south of the continent. Communities, convents and reduction centers, such as that of the Jesuits in Paraguay, dotted the whole area. The salvation of souls came first and foremost, naturally.

Secondly is to be noted the achievement of the Church, the Orders and the missionaries in general in the work of culture. It is absolutely impossible to deal even with colonial Latin America in the cultural sense without treating in the most prominent place the work of the Church in the transmission and preservation of culture. Universities and colleges sprang up everywhere. The Dominicans opened the first university at Santo Domingo. At Tlaltelolco in Mexico, in the sixteenth century, young Indians were already learning to express themselves in creditable Latin. Books poured forth, and art flourished. If anyone thinks of the Spanish as unmitigated "exploiters" let them contemplate the cathedrals and churches of Latin America. These monuments were erected for all time: solid, substantial and enduring. The wealth of the Indies was frequently poured back into the countries from which it came, to enrich its life. It was the missionaries who reduced the native languages to written form; who studied the botany, zoology and ethnology of this New World.

There were literary figures like Pedro Peralta y Barnuevo; naturalists like Father Mutis. Their number was literally legion. The idea that the friars destroyed everything that was pagan is sheer nonsense. What we have of the primitive past of the American peoples comes largely from monastic sources. To be sure, the superficial twentieth century writer who discovers that most of the writing in this period was about religion, and therefore, bad, and that some books did not reach the New World at all, therefore showing the intellectual backwardness of the Spanish regime, comes up with the conclusion that this was all darkness

and "medievalism." One of the most common of errors is to judge this period in the light of our own century and find it deficient. In terms of the period itself, the culture and life of the Spanish colonial world was no better and no worse than that of the rest of the world.

It would be impossible to overlook, too, the fact that the Church performed most of the tasks that we call charity today. The State did not undertake such enterprises as hospitals, asylums, and schools. It was the Church which assumed responsibility in education, from the primary school through the university, in charitable works in general and in the succor of the poor and needy. It was a stupendous job in all and carried out with more than commendable effectiveness.

It would be impossible to pass over in silence another fact of very great importance if we are to understand adequately the place of the Church in the past, as an introduction to the place of the Church today in Latin America. We have spoken of the close comradeship of Church and State in the common task of civilizing America. The relation between the two was very special. American readers are becoming familiar with the problem of "Church and State." Since the experience of Latin America is so totally different from that of the United States it may be appropriate to dwell on the point for a moment.

Remember first of all that in the United States, Catholics have always been a minority. Most of our people are fairly recent immigrants. We have not participated in a decisive way in the national life right from the beginning. The form of government and constitutional guarantees we enjoy have been more than acceptable to Catholics, because they have allowed the Church to grow and develop normally. In Latin America the exact reverse took place. The Church was not only *an* element in the establishment of society; it was *the* element. State and Church were linked together inextricably in the pursuit of the same aim.

The particular form that this close union took was known as the *Patronage*. This is no place to go into detail on this very complex arrangement. The principal thing about it was this: in the early Middle Ages, the State, in the conquest of Spanish territory from the Arabs, often assisted the Church in re-establishing itself in the territories wrested from the infidels. In return for the many favors that the State performed, the Holy See

granted certain privileges to the Spanish crown. Among them was that of presenting the names of candidates for vacant bishoprics. From the list submitted by the monarch, the Holy See chose one for consecration as Bishop. It did not mean that the Crown named the Bishop. It meant merely that the Crown *presented* the names of persons for that dignity. In return, too, the State contributed to the financial support of the Church. This need not astonish American readers since all Spaniards were Catholics and it seemed quite natural that a part of their taxes should go to the support of the Church. There was nothing illogical or curious about this process.

Now, what has the Patronage to do with the Latin America of today? The Patronage in the course of centuries was applied to America as well as Spain. Unfortunately the State did not always remain within its strict limits. It tended to barge out and claim more and more privileges over the Church. By the end of the eighteenth century in America, the State was intervening in Church matters to such an extent that its approval was necessary for the erection of a new parish or the holding of an ecclesiastical gathering. In a word, the tendency was for the State to usurp more and more power and to seek to reduce the Church to a condition of subservience.

Coming of Independence

This problem was vastly accentuated with the coming of independence in Latin America. This was a turbulent and rowdy period. From the first movement toward independence in 1810 to the end of the struggle in 1825, Mexico, Central America and most of South America, with the exception of Brazil, was in the throes of more or less anarchy. The wars themselves were prolonged and disturbing. From the point of view of the Church, the results of the fifteen years of struggle may be summarized more or less as follows:

1. Ordinary religious life was severely disturbed. Seminaries were closed, convents endangered, vocations low and the clergy and hierarchy depleted thanks to the new political status.
2. The creation of a whole series of national states where, up to this time, all had been Spanish, meant that the Church had to adjust itself not to one regime, but to

a dozen. This meant a reorganization of dioceses, and a general redistribution of personnel.

3. The Church was virtually cut off from Rome for this entire period and hence suffered grave inconveniences through lack of proper and normal contacts.
4. The new republican governments all over Latin America tended to claim the right to the Patronage; that is to retain the same privileges over the Church for themselves that the Spanish crown had had before.
5. The new republics were in general strongly nationalistic and not at all inclined to allow the Church its large place in many domains that it had occupied up to this time.

This does not mean in the least that the wars of independence were anticlerical. As a matter of fact, religion played no part at all in the struggle. Nevertheless there was a division among clergy and hierarchy over the question of independence. Since most of the Bishops were Spaniards, it was quite natural that a goodly number of them should be hostile to independence. Some were ousted and others returned voluntarily to Spain, while there were Bishops, such as Bishop Caicedo of Quito, who were entirely favorable to the cause of independence.

The clergy was far from united on this point. In some instances such as the congress of Tucuman in Argentina in 1816 which decided on Argentina independence, a very large proportion of the delegates were priests. The idea, so often found in the current textbooks on Latin America, that in some curious way the Church was illiberal, reactionary and out of tune with the times is untrue. The Church as such took no position at all on the question. As soon as independence became a fact, the tendency everywhere was to accept it and proceed to make the adjustments to the new state of affairs.

But there were certain grave difficulties to iron out. The republican governments were weak and new in power. They saw in a degree of control of the Church a rare opportunity to exert influence and even to obtain wealth. Much of the violent anti-clericalism in such countries as Mexico, Guatemala, Ecuador and Colombia, for example, is the result simply of the wish to obtain the lands and the properties of the Church. It is a simple way of balancing a budget. If the State does not have enough

money, seize Church lands and the problem is solved. Since the Church is not a military institution, the danger of retaliation is slight.

But even more important than these passing complexities, was the general crisis of the nineteenth century in Latin America in the realm of ideas. The important thing is not that a convent here and there became a barracks or that a Bishop in some see was forced to return to Spain. These situations could be remedied promptly. The really important problem and the one that is at the bottom of the question of Catholic life in Latin America today is the crisis in thought that came with the nineteenth century.

The Spanish state during the last hundred years of its domination in America was riddled with liberalism, imported from France. In Latin America all sorts of ideas were floating about, generated from Paris and the United States. The signs of secularism were becoming very evident. There was the effort to distinguish between the Church and its hierarchy and clergy; there was a growing notion that the State should have authority that heretofore the Church had possessed.

The nineteenth century, in country after country, is the story of a religious struggle. The essence of the debate was theological; the appearance was almost always something else. It took the form of antagonism to certain of the religious orders, notably the Jesuits, who spent their time for years in many of the republics departing into exile only to return when the storm had calmed down. The old question of clerical participation in politics was raised over and over again. There was often a certain plausibility about the whole thing. Let the Church stick to its spiritual functions. Let the clergy be devoted exclusively to the domain of the soul and allow the State to assume the rest. What often happened was that the State removed the one restraining force on its own monopoly—the Church.

We suffer in our day from a curious attitude of mind that assumes that every time the State increases its power, in some peculiar way things become more "liberal." In Latin America, the nineteenth century witnessed the constant increase of the power of the State and all in the name of liberalism and enlightenment.

Mexico was the extreme example. When the Mexican gov-

ernment literally eliminated the Church from almost every field of activity, and took unto itself the widest functions in education and administration, its action was hailed everywhere as the triumph of liberalism. It was simply the substitution of a very incompetent authority for one that had been doing the job for four hundred years.

The observer in Latin America is constantly struck by what seems to him to be a discrepancy between the Catholic tradition and the Catholic reality; between the historical past and the actual present. There is a lack of real Catholic influence apparent everywhere. Numerous critics accuse the Church of responsibility for almost everything that is wrong in Latin America; from land concentration in Mexico to the rise of illegitimacy in Paraguay. They fail to interpret their observations in the light of a hundred years during which almost every Latin American government has devoted itself with zeal and success to the restriction of the Church.

It is a remarkable fact that the Church is often accused of failures, especially in the social and economic order, and at the same time, had the Church managed to interfere actively, it would have been denounced instantly as mixing in politics and would be subject to the most violent reaction on the part of an indignant state. This contradiction does not seem to occur to many of those who wonder why the Church has not sponsored trade unions, set up more cooperatives, and in general contributed to raising the wage scale of workers and farmers. In almost no Latin American country has the Catholic Church had the slightest real freedom of action in an atmosphere charged with secularism, anti-clericalism and an overweaning inclination toward the absolute supremacy of the State.

Those naive people who think that what is wrong with Latin America is the Church, might look a little deeper. They will discover that the Church has fought for decades against the constant encroachments of the State and that it is the latter institution, all-powerful and all-embracing, which constitutes the essence of the problem of Latin America. It is the overwhelming power of the State that makes military dictatorships so much easier. The Church has long been combatted as a force in society and today there is no balance left; no counter force to withstand the statism that is so apparent everywhere. The statement that

the Church occupies a dominant position in Latin America is completely untrue. It has not occupied such a position for far over a century, and does not enjoy that domination and monopoly that its enemies attribute to it.

The Church emerged from the colonial period badly shaken, with a lack of clergy and few vocations. Then came the impact of the new republican governments, eager above all to consolidate their own power and adverse to anything like real freedom for the Church. Add to that the ideas that came bursting in; liberalism in all its forms, French revolutionary thought and American ideas of democracy; various forms of humanism from which all supernatural elements were rigorously excluded. The new republics were poor in economy and fragile in political stability. It was the beginning of a long period of agony and adjustment.

In almost every Latin American republic there ensued at least fifty years of violence, civil war, turmoil and uncertainty. Argentina lived through a half century of conflict between Buenos Aires and the provinces; Chile was torn between Conservatives and Liberals; Uruguay was seething for decades in a permanent state of civil war as the various political groups took up arms against the temporary victor, with Brazil and Argentina intervening regularly in Uruguayan affairs. Bolivia was chronically the victim of civil war and of military seizures of power; Peru was in a similar state and suffered in addition a crushing defeat at the hands of Chile. Ecuador was almost unrelieved discord. Colombia was the scene of one of the fiercest clerical and anti-clerical struggles of the entire continent. Venezuela had one dictatorship after another, with monotonous frequency; some reasonably enlightened, some abominable. Central America was in ferment and Mexico lived through the roughest time of all with clericals and anti-clericals, conservatives and liberals, unitarians and federalists fighting it out for years. The war with the United States and the loss of a third of the entire national territory was a paralyzing blow. Then came demagoguery in various forms and finally the descent toward Revolution, spelled with a capital "R" and constituting a permanent thing. From 1857 onward, Mexico knew anti-Catholic legislation and an insane desire to annihilate the Church as a living, breathing reality.

Even the islands of the West Indies, although independent

much later in large part, were not exempt from these vicissitudes. Haiti became separate from France in 1804. Until 1860 there was no chance of reaching an agreement with the Holy See in the form of a Concordat to normalize religious life. The Dominican Republic was so chaotic for decades that religion came perilously close to disappearing altogether. Cuba entered upon independent life at the end of the nineteenth century with a "liberal" constitution guaranteeing the complete separation of Church and State.

Brazil and Argentina

Brazil entered upon the liberal empire in 1822, the atmosphere heavy with the tradition and heritage of the famous—or infamous—Marques de Pombal who, in Portugal and its colony, had been instrumental in expelling the Jesuits and introducing the "new" ideas. Suppose we take the case of independent Brazil as an example of what happened in more or less the same form everywhere.

Although Catholicism was proclaimed as the religion of the Empire, the Emperor and the imperial parliament insisted absolutely on the right of the crown to privileges over the Church. The parliament refused, for instance, to allow Papal bulls and pronouncements addressed to Brazil to be disseminated without the approval of the Emperor. There existed a Department of Ecclesiastical affairs, aimed at dealing with the relations of Church and State. The State meddled in everything; the establishment of new parishes, the building of chapels, the designation of vicars, chaplains, professors in the seminaries and even in matters of ecclesiastical discipline. The Brazilian parliament conceived of its functions with regard to the Church as something like those of the British parliament with reference to the established Church of England. Even liturgy did not escape the interest of the Brazilian parliamentarians who conceived of themselves, apparently, as possessing talents in this direction.

What happened to religious life in general in this unhealthy atmosphere? There was an alarming decline in religious vocations and the actual disappearance of no few religious communities through lack of new blood. In 1854, the Emperor by decree closed all novitiates and thus guaranteed the disappearance of the communities through stoppage of all recruitment. This was done in the name of a necessary "secularization."

The Brazilian religious situation was further complicated by the fight over Freemasonry. Oddly enough Freemasonry was strongly entrenched in many of the religious communities. When the hierarchy sought to eliminate this influence, the members of the communities affected appeals to the State for support. This was quite logical since the State was the protector of the Church. The Emperor, the famous Pedro II, who has been praised so widely for his urbanity and his learning, was also completely a liberal in the classical nineteenth century sense of the word. He proceeded to order the hierarchy to remove the disabilities against the masonic members of the religious communities. This fantastic situation could obviously not endure indefinitely. Dom Vital Maria Goncalves de Oliveira, of Pernambuco and Antonio de Macedo Costa of Para, two distinguished Bishops were actually imprisoned for their refusal to comply with the imperial *Diktat.*

Barely had the situation become more or less straightened out than the Empire fell in 1899 and the republic ushered in with great fanfare. The first thing decided upon was the separation of Church and State. The legislation against the communities was removed and new life for the Brazilian Church began after 1890. The figures of ecclesiastical organizations speak for themselves: in 1889 there had been one archdiocese and six dioceses; in 1945 there were seventeen archdioceses and sixty-four dioceses.

Why do we cite this example in some detail? To show exactly how the Church in this particular country existed during the past century. Here was restriction, suffocation, if you will, from the State at every turn with no real liberty. With Empire and Republic; patronage and separation; communities forbidden and then restored; how could Catholic life possibly flourish normally under these circumstances? The intellectual influences in Brazil were strongly against religion. The great Brazilian statesman, Ruy Barbosa, who fought for years what he chose to call "Jesuitism," declared on one occasion that "all the influences of the present day seem bent on nothing else than destroying religion, transforming liberty into disbelief, converting the legal neutrality of the State into support of atheism."

The Brazilian republic was bent in its formative years on putting religion strictly in its place. No religious instruction in the schools (the place where the entering wedge is always made),

no religious instruction in the armed forces was allowed. Not until the Constitution of 1934 were these restrictions removed. In general it may be said that in this largest of South American countries, secularism was the rule and that only far into this century has Brazilian Catholicism managed to become an active, decisive force in the national life. Is it any wonder then that there has been a decline of practice everywhere? That instruction is deficient and that vast areas of the interior of the country as well as the cities are lacking in spiritual care?

Aregntina has passed for a nation where the rigors of anti-clericalism have scarcely existed in the sense of the violent strife of Mexico or Colombia. On the other hand, Argentine Catholicism has been severcly handicapped. After independence there was an unseemingly long period of time before relations with the Holy See wese established; a period of suspended animation for the Church.

From 1830 to 1852, Juan Manuel de Rosas flourished as dictator. This was no soft glove affair. The Rosas regime was severe and sanguinary. The incipient Argentina Church, barely out of thc first effects of independence was submerged completely under the violent assertion of personal authority. In the Constitution of 1853 after the defeat of Rosas, all of the time-honored restrictions on the Church were reiterated. The influences in Argentina were consistently anti-clerical and often anti-Catholic. The country was the victim of all the shoddy, half-baked, undigested platitudes and common places that passed for enlightenment.

Esteban Echeverria, for instancc, one of the Argentine thinkers to exert the most considerable influence, indulged in a vague humanitarianism; a fuzzy belief in progress and inherent human goodness, all recking of the poor stuff that the nineteenth century produced in such unbelicvable abundance. Education was extolled as the solution of all problems. Latin America fell victim to forward looking people--their clan is legion--who thought that reading and writing was more important than getting to Heaven. Horace Mann was translated and commented upon. In his day Mann exerted something of the influence that John Dewey has had in a later day. The Argentine president, Domingo Faustino Sarmiento, introduced many of these ideas and even imported an assortment of maiden ladies from the United States

to enlighten the Argentines. Augustin Alvarez was another thinker of influence. His writing is full of quotations from Emerson, Mann, and Carlyle with a profound belief in scientific progress. José Ingenieros, another Argentine of tremendous prestige, advocated a system of thought which included morality without dogma.

What is the conclusion? That for one hundred years the mentors of the Argentine nation had no contact in reality with Christian thought nor considered it as in the least important. Generation after generation was brought up in an atmosphere of secularism which was bound to color and penetrate every phase of the national life. The astonishing thing in a case like this is not that Catholicism has not done more but that it survived at all. In Argentina today there is a vigorous Catholic leadership and an intellectual life of very great significance.

These cases are cited in order to provide a background in a few selected countries of what the Church has been up against. It is the conclusive, absolute answer to those who wonder why this all-Catholic society needs more priests and also to those who scoff at Catholic influence and cite merely the deficiencies or the jobs left undone. The Church has not had one moment of what can be called a reasonably normal environment. In spite of this the Faith has endured. The mass of people have not lost it. Even where practice is bad and the deficiencies are multiple, the Faith persists and can be brought to bloom with remarkable rapidity.

Chilean politics up to twenty five years ago revolved almost exclusively around religion. The secularization of education, civil marriage, the secularization of cemeteries; these were the issues that separated men. Up to 1925 the Church and State were united; since that date they are separate.

In Peru, to take another example, the Church has been less handicapped from the point of view of the State than elsewhere. Here the basic question is that of the family and the social order. The State undertook vast functions which it has never been able effectively to perform. The census of 1940, a remarkable document, reveals the state of affairs, socially and economically. Some 53 percent of all births in the republic are illegitimate. Some 640,781 families are unmarried, and live even outside the civil

law. This prevails to be sure, among the Indian masses, but reflects a very serious instability.

Unfortunately, the noisiest proposals for reform in Peru come from the extreme left. Everywhere in Latin America the socialists and communists have raised the standard of justice to the Indian. Political groups hostile to the Church have claimed a sort of monopoly on social justice for these masses. This disregards, obviously, the fact that from about 1520, the only agency that has even done anything about the problem has been the Church and specifically the missionaries. True enough, this has been done with none of the verbal fireworks that accompany the communist proposals. But what is being done today in Peru or elsewhere for the Indian, out in the brush and in the jungle, comes from the obscure, anonymous missionary.

Ecuador is not only a volcanic country geographically but also politically. From the moment of independence onward the history of the republic has been stormy in the extreme. Various anti-Catholic influences have been at work: regalism, that is the insistence on State supremacy, and with it the serious decline of the religious communities. Several of the constitutions, from that of 1824 on, included principles antagonistic to the freedom of the Church. Presidents, such as Vicente Rocafuerte were completely imbued with liberalism. The intransigence of the State produced grotesque results. Rocafuerte decreed the establishment of the diocese of Guayaquil—an odd thing for a civil official to do—and the see of Cuenca was allowed to remain vacant for twenty years. Only under President Gabriel Garcia Moreno did religious life return to something like normality.

The Church suffered violent attack from many of the intellectuals of the period. Juan Montalvo, long celebrated as one of Latin America's most distinguished men of letters, devoted ceaseless energy to attacking the clergy and the hierarchy. His gross exaggerations and vehement tirades undoubtedly contributed to the tension between Church and State that characterized so much of Ecuador's nineteenth century history. No *modus vivendi* was really worked out until the present century in 1937. As late as 1935 it was specified that no legal entities under ecclesiastical control could be established without the authorization of the State. With all of these systematic obstructions, one would think that Ecuador might well be a spiritual desert. The fact

that it is not is testimony to the inherent vitality of the Ecuadorean Church and the remarkable faith of its people.

There is considerable social action in the form of associations for laboring men under Catholic auspices; a newly established Catholic university, headed by the great Jesuit humanist, Father Aurelio Espinosa Polit; and active mission efforts in the east of the country, on the slopes of the Andes that look toward the Amazon. In this jungle and forest region, Salesians, Josephites, Franciscans, Dominicans and Carmelites carry on their labors of education, social welfare and spiritual guidance among the primitive Indian tribes. Concern for the Indian in the present century was revealed by the work of the First Catechetical Congress held in Quito in 1916. The Redemptorists have done great work in adapting the Quechua language to the needs of religious instruction.

Colombia, so progressive in many ways and with a political history in recent years that was not disturbed until the violent events of 1948, was the stage for one of the most earnest and prolonged anti-clerical campaigns in all Latin America. The very word anti-clericalism has to be defined. In the United States we scarcely know what it means. It sounds like some aberration practiced in Spain, Portugal or countries of another tradition. As a matter of fact anti-clericalism, like the expression union of Church and State, requires a careful definition based on the particular culture and background of the people involved.

For one thing, there are anti-clericals who claim, quite honestly probably, to be very far from anti-Catholic. They conceive of the Church and its ministers as something that must be excluded from political life and a clear line of distinction drawn between civil and religious affairs. Unquestionably this line, thanks to the circumstances discussed earlier in this chapter, have conspired to make the differentiation extremely vague.

Secondly, the hostility to the Church is different from that which evidences itself in our country or in England, to take two examples. The continental brand of anti-Catholicism is a very distinct thing from the traditional hostility to the Church that we find among such groups as the Ku Klux Klan. Part of it springs from the strong secularism generated by the French Revolution, while socialism in its various shades has contributed to this opposition to the Church. Liberal indifferentism with its

shedding of all religious influences forms a part of the general problem. Hostility to the Church in Latin America as in Mediterranean Europe frequently derives from a basis of intellectual conviction, rather than pure prejudice or simple ignorance. Neutrality on the religious issue is lacking. The idea of everyone living together as one happy national family regardless of religion does not have in the Latin world the same place as in the Anglo-American. As we have pointed out before, a large portion of the antipathy to the Church sprang from the conviction that there was not room for both an independent Church and a powerful State in the same community. Hence the clash of the two forces.

Colombia was born into the society of independent nations under the inspiration of liberalism and the Patronage. One of the founders of independent Colombia, Francisco de Paula Santander, declared, for instance, that the utilitarianism of Jeremy Bentham was to be obligatory in the public schools. The great persecution dates from 1849 under José Hilario Lopez. The Jesuits, as usual, were expelled. The Bishops of Popayan, Bogota and Pamplona were forced into exile and a full blooded Kulturkampf was launched. In 1861, President Tomas Cipriano Mosquera declared all ecclesiastical properties such as hospitals, schools and the like the possession of the State. The Church was reduced to absolute poverty.

This is one of the many examples of the background of the Church in Latin America. The Church has been despoiled and pilfered; reduced and persecuted in country after country and still we find writers coming up with the hoary accusation that the Church is an institution of men seeking the increase of their already great wealth. In this respect Latin America is a repetition of Spain. Even in 1936 there were commentators and writers who insisted that the Church owned a third of all Spain and most of its enterprises. None of them took the trouble to discover that the Church had been shorn of most of its properties a hundred years ago. The Colombian clergy was asked to take an oath supporting this legislation—a strong reminder of a similar demand made of the French clergy in the heyday of the Revolution. The Apostolic delegate was expelled and the convents emptied by force. The Constitution of 1863 was violently and baldly anti-Catholic. Not until 1936 were many of the points of friction worked out and even later the question of an understanding with the Holy See was

still a moot problem. Colombia has bounced back remarkably well. It is blessed with a larger number of priests than most countries, some 2,330, secular and regular. Its two Catholic universities and numerous seminaries attest to the strength of its Caholic life.

Mexico and Central America

Other examples could be taken to illustrate the general thesis laid down here; that the Catholic Church since independence has never really had a chance for health and normal development. In Guatemala, in Central America, anti-clericalism reached an all high note. After the revolution of 1871, convents were suppressed all over the land. The irate dictator, José Rufino Barrios claimed that the religious life was contrary to the natural law and put them all out of business. Today, in this so-called enlightened age, the Church in Guatemala has no legal status, no property rights, and never received compensation for the seizure of its properties.

Article 29 of the present Guatemalan constitution states that "religious societies and groups as such and ministers of worship cannot intervene in politics or in any question relating to the organization of labor." In other words, a Guatemalan priest cannot organize a labor college, conferences for the diffusion of the social doctrine of the Church and much less intervene in any way to Christianize labor organizations.

In the light of this plain statement, there are still those who wonder why the Church does not accomplish miracles in the way of raising the living standards and improving the lot of the working people. The Church in Guatemala is living in an environment of heroism. There are 120 priests for 3,500,000 people. In spite of it all the Church still holds the fidelity of the Italian masses and undertakes some form of social and material relief.

The situation of Cuba is considerably different from that of the rest of Latin America. Independence came late. Most of the clergy in Cuba at the turn of the century was Spanish and with independence was called upon either to become Cuban in thought and ideals, even though of Spanish origin, or leave the country. Some left; the great majority remained and have done a yeoman's job of preserving the Faith in the island.

The Church in Cuba had, as one of its principal tasks, to

become Cubanized; that is, to become an integral part of the new country. The State has given the Church no benefits and no concessions. The social legislation of the island has not made the Church's task any easier. In 1918 there were 13 grounds for valid divorce in the legislation. In 1931 the number of divorces reached 6,186; in 1943, 22,910. The large Negro sector of the population and the uneven economic development have created problems of a very special kind for Cuban Catholicism. There are active signs of improvement and the work of the Cuban laity in Catholic Action shows progress of a very notable sort.

Mexico is a case apart and cannot be confined in its multiple development to a few superficial lines. Antagonism goes far back into the nineteenth century. The activities of Juarez, the constitutions of the mid-century, and the growing liberalism up to 1910 all signified that the Church was at the best tolerated.

The long dictatorship of Porfirio Diaz, lasting for thirty years, did nothing to solve the problem of the Church; it merely did not push the existing anti-Catholic legislation into effect. With the whirlwind of 1910 all this changed and anti-Catholicism of the most ferocious sort became the thought and the program of the victorious revolution. The Constitution of 1917 legalized this action and from then on for years the Church suffered every restriction, vexation and form of tyranny that can be imagined. Property was taken *in toto,* the clergy persecuted, churches closed and turned into garages and storehouses. Seminaries could scarcely function and religion became clandestine.

Mexico came out of the catacombs with its Catholic faith unimpaired but sorely tried for lack of the material means of carrying out its mission. The persecution brought forth a heroic band of priests and religious for martyrdoms was often their lot. More recently things have taken a turn for the better, although the laws are still there on education. No priest can legally wear his cassock in public nor anything to indicate his ecclesiastical status. Women religious dress as ordinary women anywhere and schools function to some degree under cover.

What does this rapid and necessarily spotted survey of the religious background of Latin America, especially since independence, mean? It means as we have insisted that this vast area, where the Faith was implanted centuries ago, has retained it in spite of every known obstacle. No ingenuity has been overlooked

in the effort to weaken and destroy the influence of Catholicism. It has survived but it has not prospered and grown as it should and the reasons, it would seem, are plainly apparent to anyone who cares to examine the situation honestly. There is struggle to survive in many countries and the desirable expansion and deepening of the Faith has had to give way to the more urgent necessities produced by the circumstances we have just outlined.

Is Latin America really Catholic? This question is raised constantly, both in Catholic and non-Catholic circles. It depends on what you mean by a people being Catholic. If it means that every last person goes to Mass of a Sunday and approaches the Sacraments frequently, the answer is no. If it means, however, an environment in which the spirit, the traditions, the customs and the usages are all profoundly colored and determined by the Church, the answer is yes.

There is a great deal of loose writing on this subject. How often one hears the question: if these lands are Catholic, why is there communism and liberalism and all the others "isms" that clutter up the landscape? It is the same question that is raised when one discovers that Catholic Italy gave eight million votes on April 18, 1948 to the Communist Party. Does it mean that Catholicism is merely a sham and a fraud and has no real depth?

The proper view, it would seem, is that definition as given by Hilaire Belloc when he says, "A Catholic culture does not mean or imply universality. A nation or a whole civilization is of the Catholic culture not when it is entirely composed of strong believers minutely practicing their religion or even when it boasts a majority of such, but when it present a *determining* number of units—family institutions, individuals, inspired by and tenacious of the Catholic spirit."

This idea of the determining number of units may help to explain how Latin America has remained Catholic in its essence even if in so many ways it has strayed far away from the ideal of a Catholic society. The roots have always remained Catholic. The atmosphere is pervaded by the general acceptance of Catholic values in the breach perhaps more than in the observance. The values that Catholicism emphasizes are tacity accepted by the great majority, even if lived up to spottedly.

The violent anti-Clerical is often still possessed of an infinite number of Catholic holdovers. An anti-clerical Minister of

Finance in Mexico who insisted that one always raises his hat in passing a Church, although he personally never stepped inside one, is typical of this curious paradox. Members of the cabinet in a Mexican revolutionary government, devoting their time to the destruction of Catholic schools, all too frequently send their own daughters to one of them and close their eyes to its illegal existence. The number of persecutors of the Church who have received the Last Sacraments is legion. Fortunately, no small number of them make their peace with God before entering eternity. Their iniquities, if it may be expressed that way, are limited to the temporal plane of their existence. The profound faith of the mass of the people in almost every Latin American country is a touching aspect of their lives. The vision of hundreds of barefoot Indians trudging along on their way to the Shrine of Our Lady of Guadalupe in Mexico is a case in point. Each nation has its own splendid shrine for national devotion. The devotion to Our Lady is universal and deeply moving. Every taxi driver in anti-clerical Mexico has a statuette of Our Lady of Guadalupe in his car although he may be carrying a communist party card.

To be sure there is pageantry and show, glitter and external pomp in the religious practice of many of the Latin Americans. This in and of itself is no condemnation. Catholicism is universal and can well allow for national practices that do not conflict with essentials. If Guatemalan Indians care to perform on their lutes in front of the Church or dance their tribal dances in honor of Our Lady, there is nothing essentially bad about it. Nothing more serious certainly than the Moslem garb of the White Fathers of Cardinal Lavergerie or the Pagoda-like Catholic churches in China.

Love of ceremony and of what unfriendly critics call the "externals" are matters of national temperament. The American Catholic may be shocked at the familiarity of the Italian in Church. He may find it uncomfortable and vaguely irreverent to hear Italian crowds shouting "Evviva il Papa!" at public gatherings at which the Holy Father appears. Put it down to difference in temper and in temperament. The glory of the Catholic Church is that it satisfies the needs and the hopes and the minds of reserved Britishers, stolid Germans, effusive Italians, passionate Spaniards, everyday Americans and humble Mexican and Peruvian Indians, whose grasp of the Faith may not go much beyond the

bare elements of the Credo. But no man who will walk two hundred miles to a shrine and remain for days in prayer there, can be said to be lacking in the Faith.

It was suggested a few pages ago that Catholicism faces in Latin America the peculiar problem posed by the juxtaposition of the modern and the primitive. The fine Catholic university is likely to be only a few hundred miles from the jungle community. The present, mechanized century is side by side with the sixteenth. This complicates the challenge enormously. The main problems of contemporary Catholicism in Latin America may be summarized in somewhat the following manner. This is merely suggestive to fill in the background for this presentation of the story of Catholic missionary activities having their origin in the United States and operating in Latin America.

The first and foremost problem is that of vocations. There is no doubt at all that nothing can be done without manpower; without men and women devoted to the religious life. This is the reason why American priests and sisters are in Latin America. It is the reason for the enormous effort of the Latin American hierarchies to improve the situation domestically and especially to raise up a larger number of local vocations.

The second problem is the increase of the intellectual influence of the Church. This is obviously secondary to the first which is the all important problem. But there is real need for a wider impact of Catholic thought and ideas on people everywhere. This implies a better press, more schools, more universities, better and more widely diffused publications, etc.

There is real need for a great increase of the social influence of the Church, in the field of labor relations, rural life and so on. There are encouraging signs everywhere. Latin American Catholicism is developing along all three of these lines. Contacts with the rest of the world are becoming more intimate and effective. The contribution of North American Catholicism to the older Catholic civilization of Latin America is in a certain sense a just return for the blessings that the Spanish and Portuguese missioners bestowed on this new world of ours.

The present brief analysis of the religious background of Latin America has dealt primarily with the Spanish, Portuguese and French speaking portions of the hemisphere. From the point of view of Catholic missions from the United States, the islands

of the Caribbean, Canal Zone and similar areas are of the very greatest importance. The term Latin America is used very loosely to cover them although they are not "Latin" in the conventional sense of the word. They are not independent areas, but colonies of various other countries. Only one, Puerto Rico, is Spanish in speech and culture, and politically belongs to the United States. A few comments on Puerto Rico and the British West Indies may not be out of place to complete the survey we are suggesting as a preface to the missionary problem.

Puerto Rico

Puerto Rico politically has been an American possession since the conclusion of the Spanish-American War. American rule for the past fifty years has been distinguished by a growing concern and disquietude for the economic salvation of the island.

In all truth it must be said that up to the first administration of Franklin D. Roosevelt there was a curious indifference to the development of the island. The New Deal took Puerto Rico under its wing and a number of projects were launched for the social and economic reorientation of the country. The fast growing population; the absence of industrial life, the almost exclusive dependence on sugar for income and the crushing poverty of the mass of the people; these were the disturbing facts that faced every effort to deal adequately with Puerto Rico. Since 1933 a number of temporary and semi-permanent solutions have been advanced, and today there is a concerted effort to intensify the industrialization of the country, to the end that the dependence on agriculture may be broken.

Ever since the shift of regime a half century ago, the political question has agitated the island constantly. American rule, in the constitutional sense was curiously ill-defined. Puerto Rico was not precisely a colony in the classical sense. Nor was it a self-governing territory or even a territory in the American meaning of the word, such as Alaska. Puerto Rico was spoken of as belonging to, but not forming a part of the United States. It was an appendage, with some of the prerogatives of sovereignty, but denied a number of others. This situation has gradually been remedied so that today, the Governor of the island is elected by the Puerto Rican people and the cabinet is no longer designated in large part from Washington. President Truman

proclaimed the fact, at the time of the inauguration of the first elected Governor, Luis Munoz Marin, that this event signified another step in the evolution toward full sovereignty.

Political controversy has dominated the thinking of the island to a remarkable degree. From the time the Spanish administration left, up to the present, opinion has been divided between those who favor statehood, independence or some intermediate form of autonomy or dominion status. Nationalism has been a factor ever present in the politics of the country, flaring up from time to time as in October, 1950. Independence has always had a very strong emotional appeal. Statehood advocates, on the other hand, conceive of the future of the country as inextricably bound up with the United States and that the only decent arrangement is for the island to become a full fledged member of the American Union.

Puerto Rico is a mountainous island of 3,435 square miles, or about two thirds the size of Connecticut. The population in 1930 was estimated at about 1,540,000. The increase is estimated at about 30,000 per year which would give the country in 1950 a total of around 2,100,000 which is probably not very far from the real figure.

Puerto Rico has retained to an astonishing degree its Hispanic background. Fifty years of American rule have not changed the cultural pattern of the people. Spanish is today very much the language of business, public expression and, to an increasing degree, instruction. In other words, Puerto Rico is one of the very few areas in the world, occupied by a people of essentially European stock, speaking a European language and at the same time belonging to another country of European tradition, politically. Only such colonies as Malta and Cyrus are in a comparable situation. This has led to innumerable friction and misunderstanding for the clash of American and Hispanie ideas has been frequent.

One of the major problems is that of the natural sensitivity of the Puerto Ricans to cultural enroachments and to indifference to their own cultural values. The result of this half century of American occupation has made of Puerto Rico a land which to Americans is Hispanic and to Latin Americans, not quite in the same category as the independent republics. This half way

position has been the source of endless frustration and anguish and continues at the present time.

Puerto Rico occupies emotionally and spiritually an ambiguous position. The economic outlook is the most serious of any larger Caribbean island. Cuba's total area is far larger and the population relatively smaller. Haiti, in spite of its density, has never known the system of large land holdings, retaining a pre-capitalistic arrangement of small peasant ownership. The Dominican Republic has ample room for expansion thanks to much territory as yet unexploited, while Puerto Rico is very close to the point of saturation. By 1950 it is estimated that each tillable acre will have to support three persons. This pressure of population, decreasing productivity in some domains and raising a serious need for land reform, forms a part of the broad picture of Puerto Rican life today.

It is against this social and political background of a people that has not yet found itself that the problem of the Church in Puerto Rico must be examined. Catholicism came to Puerto Rico at the time of the first occupation and has remained there ever since. Under American rule, the Church has suffered along with other institutions from the prevailing uncertainties and general lassitude of the population. Catholic life has languished to a startling degree. Vocations have been few and the clergy has had to be augmented from outside. In addition to those from the United States, whose activities will be described elsewhere, Spain and the Netherlands have supplied large contingents of religious. The Dutch Dominicans have done lasting and effective work in any number of fields. More recently the Jesuits have come in the hope of encouraging a higher level of Catholic life.

The establishment in 1948 of the new Catholic University of Santa Maria was one of the most significant steps in the direction of a firm and solid Catholicism. One of the major difficulties has long been that the Church did not enjoy intellectual prestige in the island. Catholic thinking as such was relatively uninspired. The need for more Catholic schools, especially for boys is very great. Catholic Action scarcely exists and Catholic associations, aside from those devoted to pious purposes, have not given the energetic and effective leadership demanded.

There has been no tradition of anti-clericalism. Under Spanish rule the usual close union of Church and State flourished. When the United States took over this came to an end. The blow

was very severe. For the first time the Church in Puerto Rico was forced to live on itself and seek its own sources of income. The effect for years was a decrease in most of the activities and enterprises under Catholic auspices. The new regime was plainly not anti-clerical and did nothing legally to make the position of the Church more difficult. The atmosphere after 1898 was that of the United States: complete separation and the Church entirely on its own. Secularism in public education has become the rule, and after 1900 there was a literal crusade on behalf of public education.

Puerto Rico took to the idea of education as the road to salvation with an enthusiasm that distinguishes sudden conversion. Unfortunately much of this education smacked strongly of certain of the more "advanced" centers of the United States, and divested as completely as possible of all spiritual content. Teacher training became a fetish. The newly established Department of Education, under American guidance and with American ideas, sought to transform Puerto Ricans into something comparable to the inhabitants of Ohio or Nebraska. Most of these well meaning zealots were thoroughly secularistic in viewpoint and in some cases actively Protestant. The University of Puerto Rico, the island's state supported institution of higher learning, has shared his neutral, secularistic tradition.

The two dioceses of Puerto Rico: San Juan and Ponce, are in charge of Americans. This fact in itself has sometimes made the job more difficult than it would normally be. From time to time agitation crops up for the designation of a native born Bishop. The truth is that the Church in Puerto Rico has been able to retain some semblance of influence and prestige thanks to the close ties maintained with the United States.

The religious problem of Puerto Rico, as a territory of the United States, has a direct interest to American Catholics. There are aspects of the Puerto Rican situation which tend to make collaboration with the United States more logical than with the Spanish speaking world. The fact that numerous Puerto Ricans receive their education in the United States; that education is modelled on that of this country and that Puerto Ricans are American citizens, are factors that make it logical and desirable that the strongest religious relations be maintained.

The British West Indies

The term British West Indies is to some extent a misnomer. Under this general designation we are including everything from the Bahamas in the Atlantic to British Honduras in Central America. The Bahamas do belong, administratively, to the British West Indies and since more and more discussion has been taking place regarding possible federation of the islands and colonies, it may not be too arbitrary to classify them all as part of the British West Indies.

Jamaica is the largest of the British West Indian islands. Its area is some 4,411 square miles and its population about 1,237,391, according to the census of 1943. Jamaica was famous in buccaneer days and was the focal point for British colonization in the area. The population today is entirely Negro and forms one of the largest English speaking communities in Latin America.

Religiously, Jamaica is completely mission territory from the point of view of the Church. The tradition and general atmosphere is Protestant. The great mass of Jamaicans have inherited the evangelical tradition brought out from England with some considerable Anglican influence mixed in. The Catholic population, concentrated largely in Kingston, does not exceed 75,000. The advance of Catholicism has been almost exclusively the work of missionaries and primarily of the American Jesuits. Of all the areas in Latin America where American Catholic missionaries have labored effectively, Jamaica deserves to rank among the foremost.

The smaller British West Indies are classified under two headings: The Leeward and The Windward Islands. The Leeward Islands stretch from the North East corner of the West Indies and include the Virgin Islands, St. Kitts, Nevis, Antigua and Montserrat. The latter island, incidentally, was named after the great Catalan monastery and was originally settled by Irish Catholics. One of the most extraordinary of the British islands is Barbadoes, the most easterly of the Antilles. On its 166 square miles reside 192,610 inhabitants, making it one of the most thickly populated areas in the world.

The Windward group includes Dominica, St. Lucia, St. Vincent, Grenada and the group called the Little Grenadines. These islands are largely volcanic, peopled by Negroes who eke

out a precarious living from fish, agriculture and the manufacture of rum.

Trinidad and Tobago represent one of the most important British West Indies colonies. With an area of 1,980 miles and a population of over a half million, made up of several racial groups, including Hindus and others, Trinidad is unique too in the very large Catholic proportion of its population. For one thing, under Spanish rule non-Catholics were excluded and a considerable number of Irish and French settled there. Trinidad is also outstanding as an oil producing region.

British Guiana is the only British colony on the continent, and is roughly the size of Great Britain with an area of nearly 90,000 square miles. Religiously, British Guiana is largely in the hands of English Jesuits. Social action, the press and such movements as The Sword of the Spirit are actively maintained.

British Honduras in Central America is sometimes known as Belize, and thanks to the controversy with Guatemala over the sovereignty of the area, some dubious publicity has come to the sole British colony on the Central American mainland. British Honduras offers few attractions for the visitor. Its coast line is swampy and low; the heat considerable and the population of mixed Indian and Negro origin. Aside from the town of Belize there is almost no other urban center in the whole colony. Religiously, British Honduras is served by American Jesuits who, under the most trying and adverse conditions, have achieved a very considerable success.

The total population of the British West Indies is nearly 3,000,000 and is predominantly African. This very considerable human reservoir is ill cared for religiously. The distance, the insularity of the various colonies and the poverty that characterizes most of them, have all conspired to maintain life at a low level. The major challenge is both the spiritual uplift of the people and the creation of the material conditions which will permit them to live at something above the starvation level. The accomplishment of this is enormously difficult.

Colonial administration in itself is not always favorable to ventures of this kind. Ignorance, misery, malnutrition, illegitimacy and concubinage; these are some of the very real problems that beset the religious improvement of the West Indies. In many ways the technique of the American Jesuits in Jamaica and

British Honduras gives a clue to the method or the way in which progress may be made.

As a study in missiology, the experience is not without interest. It is primarily a close combination of social action through cooperation and religion. It is the extension of the Faith as part and parcel of instruction in how to improve material conditions of life. It has been worked out with admirable success through the credit unions and cooperatives in Jamaica. The ordinary fisherman or farmer, obsessed by indebtedness and the inability to improve his lot alone, can be taught the elements of cooperation. Through study circles and the like he is brought to realize that as a community and in collaboration with his fellows he can break the vicious circle of poverty to an appreciable degree.

The implications of this experience are plain; for the fact that this improvement comes from those who profess the Catholic faith cannot fail to impress the individual, even though heretofore he may never have had experience or even contact with a Catholic priest. The confidence and good will thus generated can be tuned to the ends of religion itself.

There are still areas where American missionaries operate which have not been discussed. The principal one perhaps is the Canal Zone. This is hardly an example of a "country" or a "colony." The Canal Zone in Panama is leased territory, Panamanian in sovereignty and American in administration. In character it is a transplanted United States, complete with screened porches, excellent sanitation and all the other trappings of American civilization. It is as remote spiritually from Panama and the rest of Latin America as though located in Oregon. It is a purely American community, largely artificial, without roots and without tradition. It is, in short, an outpost of the United States with an eye largely on defense.

Part II
Chapter II

THE MISSIONARY AND INTER-AMERICAN UNDERSTANDING

OBVIOUSLY the purpose of the Catholic missionary from the United States in Latin America is not to improve political relations. He is not there to plug for his home country or to advance its interests in any direct way. His job is not to "sell" the United States to anyone. As a member of the Church Universal, his nationality is a purely secondary element in the task of promoting the kingdom of Christ. There are, inevitably a number of incidental but important consequences of the American nationality of a growing number of these missionaries.

In the first place, these American clergy and religious scattered all over the hemisphere, provide a vivid introduction to the fact that there is such a thing as Catholicism in the United States. We American Catholics are far too prone to take the whole thing for granted and assume that because our own religious situation in this country is reasonably secure and firm, that the place and role of the Church is perfectly apparent to the rest of the world. It very definitely is not. Pages could be devoted to anecdotes and incidents that reveal the woeful ignorance of the rest of the world—and very particularly of Latin America—regarding Catholicism in the United States. This does not mean the so-called "masses" who could scarcely be expected to know how many major seminaries we have or how many communicants there are in Greater New York of a Sunday. But even the elite and to an astonishing degree the clergy itself have only the foggiest idea of how extensive Catholic life and organization is in the United States it has become. The elementary fact that no other religious group can touch Catholicism in the number of adherents escapes the notice of a vast number of our co-religionists to the South.

This is not without its explanation. The face that the United States turns outward on the world is not a Catholic one. The institutions and way of life as revealed to the foreigner rarely have a Catholic flavor. The impact of the United States on the culture and thought of the rest of the world contains a very small Catholic element; far too small even if calculated strictly on the basis of

the numerical strength of the Church in our country. The somewhat compartmentalized way in which American Catholics live and the insufficient influence on the nation as a whole naturally lead observers from abroad, and especially those who have never been here to see things for themselves, to assume that whatever there is of the Christian tradition in the United States is definitely and specifically not Catholic.

The wonderment is always great when contact first hand is had with American Catholicism. The extent, the vitality and the excellence of its organization is a source of unvarying astonishment. The number of institutions, charitable, social and educational attest rather imposingly that Catholicism is very clearly here to stay. Our parochial school system, testimony to the faith and perseverance of our Catholic people, is probably the one thing that merits the widest attention and admiration.

There are foreigners who find that we overemphasize organization and that things function too mechanically. There are those who are convinced that Catholicism in this country, while producing many fruits, is lacking in many ways in strong interior spirituality and does not do enough to encourage it. These are judgments which may or may not be correct. But the fact remains that, aside from the inordinately curious, the realities of American Catholic life are a veiled secret to the overwhelming majority of the Latin Americans. The privileged few who have seen for themselves or who have studied in the United States does not mean that Catholicism as part of the United States and all it represents is brought adequately to the attention of the rank and file in these countries.

It might be said then that the mere presence, aside from the task accomplished, of missionaries and educators from the United States who belong to dozens of communities and congregations, is in itself a form of evidence that possesses a peculiar eloquence. The Maryknoller in Bolivia; the Redemptorist in the wilds of Matto Grosso or the Amazon, the Jesuit in Jamaica or British Honduras, the woman religious in Puerto Rico, Peru or Chile, attest in their person and in their work to the plain fact that there is an American Catholicism of sufficient vigor to permit the exportation of missionaries.

No one pretends, certainly, that this task is some sort of crude attempt to bring religion to peoples who have never had it.

American Catholics who serve in these areas are quite aware of the facts of Latin American life and that what is being done is not to impose any cultural standards on a people different from their own. It is not without importance, nevertheless, that Catholic missionaries from this country do make use of what might be called "techniques" in their mission labors that may be useful. Their utility is not due to the fact that they are American. It is due merely to the fact that it brings in a new and perhaps effective method or procedure which, added to those in existence, will lead to results. This applies equally to Spanish, German, Dutch, French or any other missionary effort. The experience of the United States, especially in the field of home missions, catechetical work, instruction to the underprivileged and the like may possibly hold out certain possibilities for Latin America. In many respects the job abroad is much the same as the job at home, for no few parts of our own country are as definitely a mission field as Paraguay, Bolivia, Jamaica or British Guiana.

The United States has long suffered from the reputation of economic exploitation and monetary gain in its dealings with Latin America. Much of this is more than justified. The nineteenth century was distinguished by a veritable army of empire builders who constructed bridges, opened up mines, discovered all sorts of odd minerals and established American business all over the map. Trade and commerce became the basic reason for relations with Latin America. Certainly we never confessed to the slightest interest in their culture nor proposed in the least to take stock of their spiritual assets. Tin, copper, rubber, coffee and sugar cane were important. Cubans, Brazilians, Bolivians and Ecuadoreans were merely around, cluttering up the landscape and serving as useful human tools to get products out. With this went political pressure of one kind or another.

Politics and business were frequently linked closely together. The strong arm of the United States government prior to 1933 often cracked down on republics which were recalcitrant or became truculent. American business and the protection of dollar invesments led to the application of that frightful expression "dollar diplomacy" which was, needless to say, no mere euphemism. It is true that over the past fifteen years vast changes have set in.

A more human, and perhaps humane policy was developed. Human values and interests came to the fore as they never had

before and claimed consideration in the formulation of international relations. All of this was to the good. There has remained, however, the very predominant economic motivation.

The active cooperation during the war years was inspired in large measure by the quest for strategic materials. The economic development of Latin America became a matter of growing concern to the United States, both for immediate war purposes and as a means of lifting up the social standards of depressed peoples. Since the war, the economic situation has become increasingly precarious. There is a feeling all over the hemisphere that the United States was still primarily interested in the raw materials of Latin America and only incidentally concerned with the welfare of its humanity. Whatever may be the truth of this interpreation, it remains that the only one of all American influences at work in Latin America with no mercantile or commercial motive whatever are the missionaries.

Plainly our missionaries have nothing to gain from setting up a hospital in Riveralta, Bolivia. On the basis of a purely human preference, Newark is probably a more comfortable place to live and work than Puno. But there they are, in the backwashes and the jungle, on mountain tops and in the desert, conscientiously taking over areas where no native priests are available; refraining scrupulously from anything that might smack of competition with the national clergy. Their presence injects into the whole scene something that Latin Americans never knew before; that among Americans there are Catholics and these Catholics as missionaries operate in the great readition of their kind: sacrifice, discomfort, austerity and the humble attachment to their duty to God and their fellow men as they see it. This is a new stage in inter-American contacts, the importance of which may well increase, as the number of Americans engaged in these labors grows.

Historically, this developing movement southward of religious contact fits into a very great tradition. In some ways it may be said that the American Catholic missionary who finds his way into South and Central America is repaying the enormous debt we owe to the ancestors of the present Latin Americans. From Florida to Oregon, the monuments to the Spanish missionaries are there to bear witness to the gigantic task they performed in the evangelization of a continent. Their missions subsist in many

places to tell us that Catholicity came to what is now the United States thanks to the valor and the intrepid courage of these Spaniards. Changed as the circumstances may be, there is unquestionably a certain historical continuity in the fact that for decades American Catholicism was fed from abroad.

Aside from the long and significant Hispanic tradition that means so much to the history of Catholicism in the United States, the Church became strong and influential thanks to the presence on our soil of Irish, French, and Belgian clergy and hierarchy of other nationalities. These nations poured forth their spiritual manpower into America. It is only appropriate that once Catholicism has attained in the United States a status of maturity, it in turn should provide the personnel and the human resources to those Catholics lands which for the moment stand in need. It does not imply in the least that they are looked upon as "backward," or incapable of providing for their own needs.

There was a time when the Church in this country simply had to receive constant assistant from abroad and recruit its clergy from those blessed countries such as Ireland which were able to make them available. Latin America today stands in need of what Father John Considine, M.M., has called "The forty thousand," that is forty thousand priests to fill the real need of that area. What the United States can do is perhaps only a tiny proportion of this vast army so urgently required. But American Catholic collaboration in this highly practical way, signifies that we are not unconscious of the fact that long centuries of honorable contact on the Catholic plane still constitutes a reality for us.

The present moment, half way through the twentieth century, makes this task for the United States a peculiarly heavy one. The great missionary producing countries: Germany, France and Holland, are either closed or unable to carry on in the present circumstances. Only two or three European countries are still production centers, if the phrase may be used, for missionaries abroad: Ireland, Spain and to some degree Belgium. But this is very far from enough to meet the needs of America, the Far East, Oceania, Africa and what is more tragic, Europe itself.

More and more frequently the Catholic reviews and writing in Europe speaks of that continent as mission territory. Germany certainly has become so. Austria is faced with the starkest

crisis in its long and magnificent Catholic history and that is vocations. France has been called a "pays de missions." Italy, blasted and wrecked, need husband its own spiritual strength for the long and weary struggle for survival. Spain is a constant reservoir, especially during the past ten years with the splendid religious resurgence in that land. Ireland, as always, poor and depleted in population as it is, has manpower to send missionaries around the world. .Holland and Belgium, with such great missionary charges as the Congo and other areas, plus their own problem of religious expansion at home, can hardly be expected to assume the burden alone.

This leaves preciously few countries to carry a burden that was formerly more widely distributed. Canada is in the forefront to be sure. The story of Canadian Catholic missions—French and English speaking—constitute a story which might well be told at some time for it is a testimony to the sense of mission of the inhabitants of the Dominion. But our task here is merely to stress that on American Catholics, not only financially but in terms of the recruitment of missionaries, the responsibility rests very heavily.

Europe simply cannot carry on for the time being. How long the eclipse will last in another thing. During that interim, be it long or short, there can be no shirking on the part of the United States.

Reference has been made in these pages to the fact that Catholic missionaries are not aliens spiritually in the Latin American lands to which most of them go. As persons and as members of religious communities whose scope is universal, they belong to the communities to which they are destined regardless of nationality and even of language.

There is a great deal of loose talk about that commodity called "good will." Overused as it is, it has a place in the analysis of some of the tangible effects of American Catholic missions in Latin America. The amount of good will built up by these missionaries is almost incalculable. The Maryknoll sister who delivers infants all over the jungle of northern Bolivia does no injury to the Faith, nor to the country from which she comes through this service. The fact is that the relations with Latin Americans are placed on the plane of human understanding; of the personal and of the individual.

No way of life in the world probably is more intensively individualistic than the Hispanic and by the same logic the Latin American. The refusal to think in terms of the anonymous is so deep rooted that purely "organizational" activities often fail precisely because of a failure to take into account the individual. The high value put on each human being as a personality means that no contacts based on mass media, general broadsides or collective techniques are going to get very far in Latin America.

The missionary is so situated that by the nature of things he reaches the individual as a person and not as a generalization. It would be foolhardy to reduce any of these considerations to the level of policy. But it is not amiss to insist that the good will and understanding that is being built up slowly and without fanfare all over Latin America by the Catholic missionaries from the United States may be an asset of very considerable importance in the future. Their presence will at least be an answer to the accusation that only imperialism, big business and exploitation come from the United States.

Moreover, these missionaries exert both directly and indirectly a cultural influence. For years now there has been endless discussion about the development of American cultural contacts and influence abroad. Thousands of well meaning people have engaged in its promotion. Other thousands have found their way to every corner of Latin America to carry the good word. Americans in great herds have been moved to study Spanish—and rarely have learned it; to wear Gaucho or native Peruvian attire and generally disport themselves in terms of devotion to the Good Neighbor. Meetings that have engendered incredible quantities of verbiage and rhetoric have extolled the virtues of friendship and cultural appreciation.

The great majority of these undertakings as well as some of the government sponsored projects for cultural relations, remain in that nebulous limbo of pious wishes, good intentions and dreary speech making. Nothing ever seems to happen after it is all over. The curse of our age seems to be to consider that doing something about something is in some peculiar way achieved if we merely discuss it. Fortunately the topic under discussion shows that cultural influences of one kind or another can be pulled down to the very concrete.

There is nothing frothy or fuzzy about the sort of thing

the missionaries are doing in Latin America. They are not there for culture, *per se,* of course. They are there to lead men to salvation. Everything else is secondary. But the subtle cultural influence that these men and women exert, both for the Faith and for their country in a lesser way, is almost literally incalculable. Moreover, the whole notion that culture must be made available to the masses is not more eloquently carried out than through their efforts.

Almost all respectable cultural organizations these days stress the need for reaching the "masses." No one has ever defined very specifically just what the "mass" is but the idea prevails that somehow, in some form and through some medium, we must reach more than the upper crust; the elite, so called. This was argued years ago when cultural relations were undertaken through the Department of State. It was the keynote in much of the feverish activity of the famous Co-ordinators Office for Inter American Affairs in the heyday of the war. It was what Mr. Henry Wallace, as Vice President suggested for Latin America. It is the thing that UNESCO talks about endlessly and even makes provision for through a division for "mass media."

If American contact with the "masses" of Latin America is desirable, certainly there is no more direct method than the one employed by the missionaries. Here there is nothing of the elite; no appeal to the privileged, no exclusive association with the urbane upper levels of society. The Jamaican farmer, the lonely *caboclo* of the Amazon or the poncho-clad Indian on the dreary plains around Lake Titicaca are the very synthesis and essence of the masses. The talk of reaching them through the radio, through the press or through other media is largely sheer nonsense since they have no radios and do not read. The only conceivable way of reaching this lowly mass is through the kind of contact that only those honestly and obviously devoted to their welfare can attain and that one element is the missionary.

He has no axe to grind and he seeks no profits. His willingness to share the meager fortunes of those with whom he deals and the rigors of this humble life spring from the supernatural and are made possible by Grace. There is no other road and it is doubtful that all of the small army of professional promoters of culture or of devotees of mass media will make in a decade the impression that one missionary may make in his community.

One final observation along the line of the place of the Catholic missionary in the broad field of inter-American understanding. It is generally admitted that one of the less developed fields in Latin America, and this is true of Catholic circles, is that of social action. To be sure, there are countries where social action has made considerable strides. In others it is on a rudimentary level and in not a few non-existent. The American Catholic missionary has brought to Latin America in many cases a new consciousness of the role of social action. The development of cooperatives, credit unions and the like have become almost a part of the accepted missionary way of doing things.

This appears very clearly in the examination of specific areas. The importance of this factor can hardly be overemphasized. As foreigners in the sense of nationality, American and other missionaries can sometimes accomplish what the national finds it very difficult to do. In the latter case his activity may conceivably be accused of political implications. He may run up against opposition in government circles. The American has a certain freedom because of the absence of any attachments of the kind and the probability that in no way is there any possibility that his efforts are a part of any political maneuvering.

In any long range hope for the improvement of fundamental relations between the United States and Latin America, these factors of permanence and effectiveness cannot be overlooked. Understanding between peoples does not spring from formal government contacts or solemn pronouncements from on-high. It comes from the thousand and one little things which persuade people that other people are not as vicious as they normally presume them to be. And in this gradual conquest of the mind and heart of Latin America, our missionaries are in the vanguard.

Chapter III

BRAZIL

THE work of the missionary in Brazil involves a great deal more than working with the souls of men and winning them to Christ. The constant overtone in the reports from any missionary is the endless struggle against nature which is vicious and unrelenting in its determination to impedc any sort of wofk. Most of the American missionaries find themselves in the Amazon region, a vast jungle, often impenetrable, where practically all travel is by launch or canoe. The jungle is dangerous because it is filled with countless insect pests and the river is dangerous because of alligators, man-eating fish and the frequent river storms which can overturn canoes and small motor boats with ease.

Indigenous foods such as fruits, fish, and nuts are plentiful but imported foods are extremely difficult to obtain because of the transportation problem. During the rainy season when the river floods, two thirds of the state of Amazonas is under water and at that time disease and starvation become mammonth problems.

One of the most important groups in this area is the Redemptorist Fathers from the St. Louis Province who have missions along the Amazon at Manacapuru, Manaos, Codajaz and Coari. These missions are dedicated to bringing all the ordinary religious needs to the people, to establishing schools and to giving the people medical aid. A simply stated program of activity but with unbelievable obstacles in its way. The reports of the missionaries themselves are the best sources for learning these difficulties.

A Redemptorist at Manacapuru, which is on the river bank fifty miles above the confluence of the Amazon with the Rio Negro reports there are four misisonaries at their station who work a parish area twice the sizc of the state of New Jersey—about 18,000 square miles. There are no streets or roads and most travel is by canoe except when the fathers can get hold of a slow motor boat. When penetrating beyond the rivers' edge into the jungle, travel is on foot. There is no sort of sanitation, the food is rough and often served in diseased containers, heat is stifling and the houses are of mud, straw or rough wood. Mosquitoes, pium and matuca are plentiful; the missionary is doctor and nurse for himself and for his people.

Schools are almost non-existent. In Manacapuru there is a Government school maintained and operated by Government professors all of whom are at least nominally Catholics. The fathers conduct fifteen catechism classes there per week. There are other so-called schools in the parish but they are scarcely worthy of the name. There are several chapels scattered throughout the territory but more often the chapel is a private house. There are no hospitals in the area although there is a defunct medical post in the town which is used by the fathers as a rectory. A doctor and nurse are urgently needed in this area but the prospects of getting them are nil at present.

The history of the mission at Manacapuru is rather typical and worth describing. Before the first two Redemptorist fathers founded the mission early in 1944, Manacapuru was one of the places to which a priest would come from Manaos on "desobriga" once, or at most twice, a year for two days each time. During this time he would say Mass, preach, baptize, marry, crism, catechize, visit the sick and do everything for the people that he could. Thus the people were not overly familiar with the faith.

When the Redemptorists established a permanent mission in the town, they were well received by the people. Full of good will, the fathers have found difficulty in translating that good will into good practise. The first few weeks after the establishment of the mission saw not more than twenty people assisting at the Sunday Masses and no more than ten Communions per week. Since then the work of the missionaries has increased the number at Sunday Mass to 350 and the monthly Communions to 1,000. One hundred and fifty to 200 children come to the Sunday afternoon catechism classes in addition to the classes taught in the school.

The four fathers at Manacapuru now make their mission the center from which they go on "desobriga" to the far ends of their territory which has a population of 24,000. That is a rather appalling assignment but one is overwhelmed and edified by the spirit which faces such a project. The father in charge of the mission writes:

> When we have our own boat the mission will progress more rapidly. Until then it will be a bit discouraging. The number of missionaries has increased to four. With the boat two men can be out on desobriga

> all the time, and two here in the town itself. Here in town where there are resident fathers, Catholicism is taking root and growing. But in the rest of the vast parish it is a withering vine that must be revived. One or two visits a year can hardly keep it alive.

The fathers at this mission feel that the prospects for expansion are good. They are trying to get funds together for a new school but such funds are impossible from a people who make only sixty cents a day with which to feed families of from five to ten. They are seeking funds to begin a medical clinic, are trying to develop some kind of sanitation in the town. In a word, the missionary has adopted as his aim the elevation of a poor people physically, intellectually, morally and spiritually.

The largest of the Redemptorist establishments is at the city of Manaus at the confluence of the Amazon and the Rio Solimoes. A city of about 75,000 people, the parish on the outskirts of the town extends almost indefinitely into the jungle. There are five mission chapels in the area. But six more are needed to accommodate the needs of the people. Orphanages are another urgent need for there are none.

The Redemptorist fathers arrived in Manaus in July of 1943 and established their parish in September of that year. The first church was built in February 1946, two rooms in their house having been used for services by the fathers up until that time. At present there are parish societies for young women and for young men, a society for catechists and a religious social society for men. The Apostleship of Prayer is organized into two groups for men and women. There are part time schools of a technical nature—sewing and domestic science, mechanical and electrical engineering.

Mission statistics are difficult and so it is impossible to say with any degree of exactitude what the number of Catholics is. Practising Catholics are rare. The Redemptorists in the Amazon estimate the population of their territory to be about 75,000 to 100,000. The greater number are baptized or want to be baptized. In the more distant parts of the territory there are aborigines but these have not yet been visited. There has been plenty of work and more with the nominal Catholics. Very few of those baptized have made their first Communion—perhaps a quarter at most. In the three years from July, 1943, to September, 1946,

in Manaus there were 596 Baptisms, 395 Marriages, and 210 Confirmations.

The crying need of the mission is a building in which to work, Sisters, and money. They want to build churches, chapels, schools, dispensaries or hospitals, orphanages, and homes for lepers. With such educational social organizations they believe they can win that section for the Church without any doubt.

The history of missions in the Amazon valley began with the Jesuits who continued their activities until their suppression by the mother country—Portugal. After them, their activities were continued by Carmelites but the work was only that of travelling missionaries. The contact with Catholicism has always been so transitory that while most accept Catholicism as their religion, they know very little about its teachings or Catholic life. Their Catholicity is mixed up with nature worship witchcraft, a species of spiritism or communication with the dead, voodooism, devil worship and almost every conceivable superstition.

According to Father John McCormick at Manaus they have recently accepted Protestantism and Communism in the large centers of population while still calling themselves Catholics. Due to the same gross ignorance one frequently meets Masons in the cities who maintain stubbornly that they are good Catholics. The story of the growth of the Church here is a story of traditional Catholicism lacking its soul and heart—that is, Catholic life.

When questioned about the attitude of the people towards the American missionaries, one of the fathers wrote:

> Except for rare and occasional manifestations of feeling against foreigners, and particularly against Americans from the U.S.A. motivated by the idea that we are trying to dominate Brazil and prove to them that we are a superior race, the reception accorded us has been very cordial and kindly. Most have a great respect for the United States and except a great deal of helpful progress materially from it. Much more could be written about the type of propaganda the State Department and the Office of Inter-American Affairs has sent into Brazil—a boasting, superior minded type of propaganda that tends to antagonize rather than attract and educate.

The enormity of the task entered upon these missionaries

is excceded only by their greatness of character. Completely devoted to their vocation and unceasingly expanding their energy, their intellect, they still manage to preserve good balance, good nature and an excellent sense of humor. The following excerpt from a letter of a priest in the Amazon gives an indication of the extraordinary qualities of the American missionary:

> We are having our difficulties with a couple of Protestant missionaries who are trying to take our people away from us. They were both baptized Catholics and only left the Church after they were adults. So we've given them the works on two occasions, telling them they should go to Mass, confession and Communion. They had quite a surprised look on their faces. I hope you all enjoyed the World Series, I'll bet the Red Sox fans had plenty of red faces.

This sense of humor and balance is preserved through the most difficult situations and the most discouraging work. To have a man live in a canoe out of a suit case under the hot tropical sun and eating salted fish and boiled rice for more than two weeks at a time is putting a bit of strain on apostolic zeal. But it is being done. Such conditions exist everywhere in the Amazon and yet the reaction of the missionaries is always cheerful and uncomplaining. At Codajas, one of the most remote, Father Buhler closed a letter with the statement, "All the fathers seem to be healthy and happy which not only makes easy but pleasant living."

The work at a mission such as Codajas leaves little time and the difficulties strain the resources of the men. This description is more or less typical of what must be done to get a mission started:

> We lived with everything we owned, supplies, clothes, and furniture in two small sacristies barely measuring ten by ten feet, taking our meals with the mayor of the town. We started work in the church, scrubbing, cleaning, getting rid of the bats, and rats, and roaches and ants, and finally the church had the appearance and smell of the house of God. At times, because of the volume of work, we ate late, doing our own cooking. We were doctor, lawyer and priest to the people, assisting our scattered flock in the town itself and desobriga. In the month of August we started the

foundation of the new rectory, across the street and facing the present church. We worked all August and ran out of money and material by the middle of September. Our first blessing came in the disguise of a fallen down house near the church. We moved into it at once and we could at least stretch our arms. With the few pennies that came in, not being enough to live on and build a house at the same time, we started renovating the church piece by piece. Knowing the price of brick, we decided that making our own would save money, so accordingly, we began to make brick on a piece of property we bought just outside the town. Just when we were ready to burn our first brick before the rainy season set in, Brother C. was called home on vacation, and later I went, and as a result we lost all the tile we had made. Nothing more was done on the house building until the Provincial came down. He saw our condition for the first time at close range and gave us the necessary financial assistance to start building again. At no time was desobriga work neglected.

The Redemptorists are an exceedingly well organized order for missionary purposes and they are doing a splendid job in Brazil. There are others. The Order of Friars Minor of the New York Providence have more than twenty-one priests and brothers in the state of Goiaz (Anapolis) which is between 800 and 1,000 miles inland. The mission was founded in 1943 and has four principal centers, each with a parish. The combined area of these four parishes is about 7,600 square miles, or as large as the combined ares of the states of Delaware, Rhode Island, and Connecticut. The total population is about 100,000 people, the four towns varying in size from 3,000 to 15,000 inhabitants. The balance of the people are scattered over vast tracts of countryside.

In two of these towns, Catalao and Pirenopolis, there are fairly good churches—as churches in the interior of Brazil go. In the town of Pires do Rio there was no church at all although one is now being finished by the fathers. In Anapolis, the principal town there is an old dilapidated adobe church which can no longer fulfill its purpose and the fathers are now ready to start a new one. The people in both these latter localitites are contributing the money with which to build the churches.

The Franciscans have built three schools—two grammar schools and what would correspond roughly to a high school—with a total enrollment of more than seven hundred children and young men. The Fathers unanimously feel, along with all the other American missionaries in Brazil, that one of the most important steps in making a permanent success of their foundation is the establishment of schools. Their work in this respect, although only beginning, is progressing most favorably and has gone far towards gaining the confidence and good-will of the people.

In the town of Pires do Rio they have built a sisters' convent in connection with the grammar school. It is a modern building with accomodations for nine sisters. When last reported, there were five Allegany sisters working at the school.

The construction of two friaries has been completed, one in Anapolis having accommodations for twelve persons and the one in Pires do Rio room for eight. The other two places, Pirenopolis and Catalao, have residences of a sort which have been fixed up so that they will accommodate the friars without too much hardship. The new friaries are, of course, substantial buildings with all the necessary modern equipment.

Besides these four parishes the friars are giving what care they can to three others which have no priests. For lack of man-power, the most they are able to do is travel around through them a few times a year to perform the marriages and baptisms. These three parishes combined have approximately 50,000 inhabitants. Their care is not a permanent arrangement but is done to help out the Archbishop who has only eleven secular priests in his entire diocese—a territory about twice the size of the state of New York.

In the country villages these Franciscans have twenty chapels in some of which Mass is celebrated every two weeks, in some once a month, and in others four or five times a year. The remotest sections of the parishes are visted twice a year when the priest circles out through the country on two and three week trips on horse-back, stopping at ranches and other points where the people can gather together. The routine of these visits is always the same: the priest reaches a ranch in the late afternoon, gives instructions, says the rosary, hears confessions, and makes arrangements for marriages. After Mass in the morning he baptizes the babies and performs the marriages. And by noon

he is back in the saddle with a guide who shows him the way to the next ranch or village fifteen or twenty miles away.

Brazil has over forty million inhabitants and it is generally considered that at least ninety-five per cent of them are Catholics. Their degree of Catholicity, of course, cannot be compared to that of Catholics in many of the more organized Catholic lands. But considering that over a long period of time they have had only a minimum amount of priestly care—and that not always of the best type—the faith is still strong. Protestantism is making inroads but only because of the lack of priests. It is estimated that there is only one priest for every 25,000 people. This does not count priests of religious congregations who are engaged only in teaching nor does it consider the fact that most of the priests are in the big cities of the sea coast.

Against this background, the spiritual results of the work of the Franciscans has more than justified the effort they have expended. In the first two and half years they had over eight thousand baptisms, fifty thousand confessions, and one hundred thirty thousand communions. During the second year the number of people receiving the Sacraments was nearly double that of the first year. The field of work is limitless and it will take many, many more priests to give the people the barest minimum amount of spiritual care required to keep the faith alive.

This community of Franciscans is fortunate in the location of its mission. It is on a plateau averaging three thousand feet above sea level which gives it a healthy and fairly agreeable climate. It is on the very fringe of civilization beyond which there is nothing but untouched and undeveloped territory. In natural resources it is considered one of the richest sections of Brazil though most of the resources are still undeveloped. At the present time the principal industry is cattle-raising. A large amount of coffee and rice is also grown. There is a constant influx of people and the population is growing rapidly. It is possible that Anapolis will some day be the principal city of central Brazil.

Since this mission started with nothing its needs embrace practically everything. Their most urgent necessity—buildings—has been satisfied for the moment thanks to the backing of their province and the Franciscan Missionary Union. Their great cry now is for transportation other than horseback and simple little houses at the missions where the priest can stay. A very great

share of the work is at these missions in the villages. To reach them means four or five hours on horse-back under a blistering sun, whereas a car would make it in an hour or less.

With a car they would be able to celebrate Mass in many of the villages every Sunday instead of once a month. At these places there is no accommodation whatever for the priest except some family living in a little abode willing to push the children and the chickens out of one corner of the room and assign that corner to him with a little pallet to sleep on. At night there are from five to fifteen or more people sleeping in the same room. There is no privacy whatever, just the common bucket to wash in, and no sanitary facilities of any kind in the entire town. Everything is unclean and unsanitary and the food and water is such that most of the men cannot stand it for any length of time. Thus it is clear that this is an urgent problem for the priests along with that of transportation.

As for expansion of the Commissariat in Brazil, the problem is not how to get more places, but how to refuse them. Practically every Bishop in Brazil would welcome them into his diocese if he thought there was any possibility of getting them. Therefore, the Fathers are not concentrating on expansion of their work and activities, but are trying to improve the places which they have and at the same time training more men in the language and hardening them to mission work.

The question of finances has not yet been mentioned in connection with these missionary activities. The Franciscan Commissariat in Brazil is a good example. The mission is a heavy drain on the Province and the Franciscan Missionary Union. The people have never been trained to support the priest and his only source of income from the people is the fees for baptisms and marriages. The offering for a baptism is fifty cents and for a marriage a dollar and a half. Over the period of the first two and one half years, they received a total of about six thousand dollars from these sources—which would be just about half enough to pay the men's fare from the United States to Brazil, not to mention the living expenses or anything in the way of advancement.

The reports from the Franciscan missionaries indicate there is no field larger or more fertile for spiritual work than the interior of Brazil. It is not a question of the slow and laborious task of converting pagans. The people are all Catholics—but without

priests; Catholics who have a faith which they do not understand and who are trying to practice a religion which they know little about—because there is no one to teach them.

There is another group of Franciscans from the Sacred Heart Province under the jurisdiction of the Franciscan Missionary Union of Chicago. These eleven priests and three lay brothers have formed the Santarem Prelature in Para including foundations at Fordlandia, Belle Terra and Itaituba. The area covered is approximately 250,000 square miles (equal to the states of Wisconsin, Michigan, Illinois, Indiana and Ohio). There are some 800,000 Catholics in this area where twenty priests are trying to minister to the Portuguese-Indian inhabitants, or one priest for every 40,000 souls.

One of the older establishments of American missionaries in Brazil is that of the Stigmatine Fathers who started their work in 1911. In the state of Sao Paulo, these Fathers have regular missions at Casa Branca, Campinas, Cacornde, Sao Gaetano and Parada Ingleze. In the State of Minas they have a famous sanctuary to the Blessed Mother at Uberaba and a parish church and school for boys at Ituiutaba. There is another parish and school at Morrinhos in the State of Goiaz and a Juniorate for Stigmatines at Rio Claro in Sao Paulo. At Riberadao Preto there is a major seminary for the same order. In the capital city of Rio de Janeiro the Stigmatines have a large parish and in the city of Sao Paulo they have a novitiate. At the mission stations the Fathers conduct dispensaries and clinics for the sick and infirm and at one time they operated a radio station which was closed at the time war restrictions were put into effect.

Not least among the missionary activities in Brazil is the work of the faithful and courageous nuns who have gone down to conduct schools, to nurse the sick and to do all that they can to help the priests in spreading the faith. The presence of teaching and nursing sisters is an urgent need in Brazil and one constantly hears the missionary priests pointing out this fact.

The Bernardine Sisters of Reading, Pennsylvania are one of the outstanding groups. Their work in Brazil developed about a nucleus of ten sisters from Poland of which their American Foundation is an off shoot. In December of 1937 the first five American sisters left for Brazil and now there are 41.

The nuns are instructing more than 1,100 children through

high school age and several thousand patients have been given care in the three hospitals they operate. At present their work is limited to the State of Rio Grande do Sul with six houses in the Archdiocese of Porto Alegre and one in the Diocese of Pelotas. Three schools in the Mato Grosso had to be closed because of distance and difficult travelling conditions.

The sisters operate altogether seven schools and three hospitals in Brazil and the call for sisters is greater than they can supply. Because of lack of personnel they were obliged to decline taking over five schools in 1945. In addition to the lack of personnel, the sisters have difficulties getting their schools recognized or approved by the government. It is not because of the want of the necessary preparation on the part of the sisters but because of the long delays. The Mother Provincial in Brazil put it, "Here, when you get something, you feel very much satisfied because you know you worked for it in the sweat of your brow."

Obviously, the conditions in the missions are extremely difficult for women to endure and many of the sisters find it extraordinarily taxing upon their physical stamina to combat these things. One sister wrote from Rosario Oeste:

> As far as health goes—I'm still being acclimated. The measless season has passed, then came the boil season, at present it is the rheumatic season. Sister Marcelline is in the sinus season and Mother is in the itching season.

The sister who wrote these lines died shortly afterwards at the age of twenty-eight.

Although the Ursuline sisters have been in Brazil since 1732 when they started their first foundation at Bahia, American Ursulines have been there only since 1939. They have five houses in that country at Merces and Soledade in Bahia, at Ribeira Preto, Ilheos and Rio de Janeiro. Their work is not confined to the better classes in large centers although they have a splendid college in the capital city of Rio de Janeiro. It must be remembered that just beyond these large centers are found miserable huts, the precarious shelters of a destitute population. It is among these people that the Ursulines establish their free schools. About 2,000 of these children are at present being taught by the 25 nuns in the five Ursuline establishments.

The work in the schools has great utility beyond the class room. Religion, morals and hygiene are taught to the young ones. Through them, the parents are frequently brought to the Church, and marriages are regularized. Even at the college in Rio de Janeiro the nuns give instruction to the working men engaged in the construction of their new school building. They give them medical attendance and many of them are prepared for their first Holy Communion.

Despite their far-flung activities in Africa and the Philippines, the Benedictine Missionary Sisters of Norfolk, Nebraska have had a foundation in Brazil ever since 1903. Again, their work is principally teaching and they have had outstanding success in schools at Sorocaba, Rio de Janeiro, Presidente-Prudente, Olinda and Recife. Additional sisters are scattered in Itapetininga, Caruaru, Bom Jardin, and at Boa Vista on the Rio Branco.

These Benedictine sisters have responded to the great dearth of religious and its consequent alienation, superficiality, and religious ignorance. They have devoted themselves, therefore, to the education of youth and the training of Catholic teachers, zealous catechists, and women and mothers who are faithful to their religious convictions and loyal to duty.

In many places the sisters try to spread their religious influence during vacation time. They stay for some time in remote villages that have no priest in order to prepare the people by prayer and instruction for the reception of the sacraments. In this way the people get an opportunity to fulfill their religious obligations and to withstand dangerous influences to which they are exposed. During the year, the sisters conduct catechetical centers in many parishes.

The American Franciscan Sisters of Pittsburgh, Pennsylvania have had their nuns in Brazil ever since 1938 when they first sent five of their number to Vila Zelina, a suburb of Sao Paulo whose inhabitants are all laborers. Their job was to educate the young and do social work among this poor group of people.

It is important to note that none of these American sisters can come to Brazil and simply start teaching without compliance with the regulations of the Brazilian government. Examinations must be taken which prove their qualifications and these regulations are rigidly enforced. Thus the Pittsburgh sisters had to enlist the aid of three native teachers until they had fully

qualified themselves, passed their examinations and received the required certificates and diplomas.

Armed with their diplomas and certificates the nuns have made great strides forward. With small contributions from the United States, a four-room building was built in back of the parish church (St. Joseph's) and by July, 1941, 350 children were housed in this modern American parish school, Escola Sao José Vila Zelina, as it is called.

In October, 1940, a wealthy planter donated a nine-room abandoned ranch house in Vila Alpina, a half hour's walk from the mission at Vila Zelina. The garage was converted into a two-room school and 76 children were immediately enrolled. Two sisters took up their quarters in this ranch house, making daily trips to the parish church to perform their religious duties.

By 1943 the sisters were forced to rent another building where 200 children were enrolled, thus expanding the work of the mission. By employing native teachers for language, history, and geography, the sisters satisfied legal requirements, reserving the teaching of religion to themselves in the four separate schools.

Statistics of June, 1946, show an enrollment of 818 pupils ranging in age from six to seventeen at the three schools of Escola Sao José, Escola Sao Francisco de Assis, and Externato Nossa Senhora do Carmo. The parish school also has a commercial course in the evenings with English as a primary subject. The sisters are also engaged in instructing and supervising boys' and girls' sodalities, women's guilds, catechetical work with public school children, children's choir and orchestra.

Fifty percent of the school children are educated tuition free; the rest pay from five to twenty-five cents a month according to their means. This income is used to pay the native teachers. The sisters support themselves by contributions from friends and relatives in the United States.

The life of these sisters is somewhat different from that of those who are in the "front lines," so to speak, in the jungles and the difficult interior. Nevertheless, their work is difficult and fraught with inconveniences and hardships of another kind. Water supply is always a problem and the sisters spend much of their time getting their water properly filtered. Such homely duties as the laundry, ironing and maintenance of living quarters

are a challenge. Here are some of the reactions of the sisters to the difficulties in the way of the work of the mission:

> The school system is deplorable. The elementary schools have only four grades, which means that children at the age of 11 and 12 go to work in factories. All the subjects taught are compiled in one book. One section is given to arithmetic, another to geography, history, etc. Health, etiquette, art, good citizenship are subjects unthought of. As might be expected these things are not found in daily life either. In playing games, the children do not observe any rules of fair play. They cheat and try to get away with as much as they can. There is no end of quarreling. The ones that can talk the loudest and fight the best are the winners. We first observed this "fight and you win" when the men were unloading the ship at Rio. To be a good loser is considered cowardly.

The sisters also find that the religious facilities leave something to be desired. A letter from one of the Pittsburgh sisters stationed in Brazil contains the following comments:

> They barely have the necessities for Holy Mass . . .
>
> The little tabernacle curtains we brought are a real treasure. This country is religious in name only. All their streets, business places and liquors are named after the saints.
>
> Nuptial Masses are not heard of here. During the marriage ceremony, the people crowd around the altar railing, talking, laughing and discussing the bride's clothes and predicting her future out loud. Mothers bring their infants, and many a time the crying overpowers the singing. Children are not baptized until the family has enough money to stage a big party. Or they wait until all members of the family have grown up, and all are baptized at one time. Sometimes they wait years until some relative or friend comes from Europe or Argentina to act as godparents.

The missionary Sisters of the Immaculate Conception of Paterson, New Jersey have extensive establishments in Brazil and more than 200 sisters working at Santaren, Cururu, Sao José,

Monte Alegre, Obido, Sao Christovao Caninde Aracaju, Quixala, Capela, Joao Pessoa, Barra, Maceio, Bahia, Fortaleza and Recife. These sisters conduct seven hospitals, three sanatoriums for convalescents and the mentally ill, eighteen schools (grammar, secondary, vocational, and normal), two catechetical centers for colonies of Sao José and Cururu Indians, four orphanages. The first house of this congregation was established in Santarem, Para, Brazil in 1910 but the first American sisters did not go there until 1924 after the generalate of the order was moved in 1922 to Paterson, New Jersey.

Excellent information describing some of the work of these sisters is contained in a publication of their own Convent called *In the Garden of Mary Immaculate*. We quote here some of the communications from the nuns contained in that publication. For example, their work among the lepers at Santarem where there is an improvised government dwelling to house these unfortunates inspired these comments by Sister Josepha:

> The first victim we saw was lying in a hammock, his feet covered with blood and sores, and his hands minus fingers. In another room, there was a young boy of 16, whose whole body from head to foot formed one sore. He kept under the blanket to protect himself from mosquitos and tropical insects that delight to feed on such sores . . .
>
> We tried to alleviate their pains by caring for their wounds. They were all Catholics, but just as many other Brazilians, they neglected their religious duties, and confessed they had long since given up all confidence in God and man.
>
> Our visits were continued and instructions in our holy Religion were given to them. On the Wednesday before Christmas, Father went to hear their confessions and give them Holy Communion . . . Now, although their sufferings are just as great, they are able to bear their heavy lot with greater resignation for they are conscious of the assistance they receive from above . . . How easy it is to gain the hearts of the afflicted by little acts of kindness, and thereby lead them to God!

Another sister writes of their work among the Mundurucu Indians at the Mission Cururu in the jungles of the Amazon.

Here a whole village has been converted to Christianity in the time since 1912 and that village is now used as the basis for converting Indians in the rest of the territory. The old custom of the clan-home has been broken and each family in the village is independent. The management of the little Christian village is entirely in the hands of the superior of the mission, who is to the community what the father is to the family, in spiritual as well as material concerns.

> The Mundurcus have, it is true, many good qualities, but in spite of their conversion to Christianity, many pagan and even immoral customs and habits are still rooted in them. The education of the children, therefore, has its peculiar difficulties. One thing that seems to be entirely lacking with those Indians is the appreciation of the virginal state, though they highly respect and esteem the Priests and "Daughters of Heaven" as they call the Sisters.
>
> The boys and girls, educated with the Fathers or in the Sisters' orphanage, are assigned after their marriage to different places in the mission territory where they may settle and thus become the nucleus of new mission stations. In this way an entire Christian village has been built up at Terra Preta, on the banks of the Cururu. The young squaws of the mission station willingly help with the various occupations arranged for the good of the entire community, but always under the direction and the supervision of the Sisters.

It becomes evident that the work of these Immaculate Conception sisters is extremely varied. A distinct contrast to the work we have been describing is found in the extraordinary accomplishment of the sisters in Bahia where work was started among the factory workers. The problem was to win the workers at a factory in the suburb of Massaranduba where the missionary priests had had no success whatsoever and had finally given it up as a bad job. About 15,000 souls belonged to the parish. After the permission of the factory owners was obtained, Sister Dulce set out on the difficult mission accompanied by a young girl. By the simple method of standing at the exit of the factory when the workers came out and distributing holy pictures, Sister soon made friends of them. Soon they were listening to the

simple instructions the sister gave and using some 4,000 copies per month of Catholic magazines she distributed.

The convent of Penha then started a circulating library with fifty books the sisters had begged and in a short while a number of sisters were giving regular catechism instructions by which at last they paved the way for the priest who from then on went every week, accompanied by two sisters and their lay companions, to do the work of the Christian missionary.

Soon the sisters obtained permission from the president of the school board to use on Sundays a neighboring school which lay close to the Protestant meeting house. There they continued catechetical instructions to all ages of men and women with more than 1,000 adults attending the classes. The sisters increased their activities and soon were including in their work the care of the sick in their wretched dwellings, distribution of food, clothing, and medicine to the needy and obtaining shelter for homeless and wayward girls.

After the timidity of the workers had been broken down and they began to take sufficient interest to organize their own affairs, they selected a Board of Directors from among themselves and asked to be grouped into a co-operative society under the direction of the sisters. More and more workers turned to this young organization for help and finally, in 1937, established "The Workmen's Union of St. Francis." Ten months later when the first congress of all Brazilian labor organizations met in the capitol, this Union was joined to the "National Confederation of Catholic Workmen" and since then the name "Circulo Operario da Bahia."

In addition to the enormous amount of medical and nursing aid which the sisters rendered the workmen, they were able to stimulate a new religious movement in the Massaranduba section. A priest was obtained to say Mass regularly and the sisters took care of the church and directed the religious activities of the workers. Besides conducting the two schools of the Workmen's Union, they were responsible for the catechetical instructions of the entire district, maintaining four catechetical centers. On Sundays a special hour was set aside for the children of the street, newspaper boys and the like, who did not attend any church or school. In this work the sisters were aided by a little band of laywomen.

This union has grown until it now has more than 12,000 members and operates polyclinics, a pharmacy, two dental offices, two day schools with more than five hundred pupils besides several catechism centers, two night schools and three trade schools. Thousands of prescriptions a month are prepared in the pharmacy in Massaranduba where three young girls are helping one of the sisters, and thousands of people are treated in the dispensaries. Every Friday, about 900 poor families are supplied with food.

Moreover, courses in nursing are given, entitling those who take the examinations to diplomas, courses in sewing and dress-making under the direction of four teachers. All these services are organized to facilitate contacts for the communication of spiritual goods.

Thus we see that the work of the missionaries in Brazil is often more complex than the work in the jungle and is a strong factor in the rehabilitation of already well organized communities. The social impact of the nuns for instance is one of the more remarkable phases of their activity even to the extent of organizing laborers.

We mentioned earlier the Redemptorist Fathers of the St. Louis Province. We would be incomplete in our report on Brazil if we did not mention the same order of priests from the Baltimore Province with its headquarters in Brooklyn. This province accepted this new field of labor when the Most Rev. Patrick Murray, C.SS.R. was requested to do so by the Consistorial Congregation in 1929. These priests work in the interior states of Matto Grosso and Parana. Although Redemptorists from Holland and Germany had been working in Brazil since 1894, they were unable to take over this new area because of lack of priests and financial resources.

There are nine parishes and forty-four priests of the Baltimore Province laboring in these places. The parishes are of tremendous size which we have already learned is pretty standard in Brazil. The parish of Ponta Pera in Matto Grosso, for example, has only four priests to care for 50,000 souls in a territory that is twice the size of Massachusetts. In many of the parishes there are Indian reservations under the jurisdiction of these Redemptorists and so a knowledge of the Indian language is essential for most of the Indians do not know Portuguese.

Still another group of American priests working exclusively in Brazil is the Congregation of the Missionaries of Our Lady of LaSalette whose mother house is in Connecticut. These priests operate an Apostolic School at Marcelino-Ramos in Rio Grande do Sul which includes a novitiate and scholasticate for the training of young Brazilians in the priestly vocation. In addition, the fathers are in charge of parishes in Rio de Janeiro and Sao Paulo.

There is a large group of missionaries in Brazil who do not strictly come within the purview of this study. For example, The Salesians of St. John Bosco who are among the best known missionary fathers in South America. Since their work is not exclusively missionary, the superiors draw personnel as they see fit from any and every province throughout the world to aid the missions. Consequently, the American provinces of the order do not have any mission field of their own. They contribute to the missions as the major superiors direct. A juniorate for home and foreign mission study has been established by the Eastern Province of the order at West Haverstraw, New York and this will be the arsenal in America for Salesian missions throughout the world. There are many Americans working with the Salesians in Brazil and mention should be made of this contribution.

The fathers of the Congregation of the Passion and the Divine Word missionaries are in the same position. Americans are stationed with these fathers in various parts of South America but there is no definite area assigned to an American province.

We could not properly close this chapter either if we did not mention that among the nuns both the Sisters of the Third Order of St. Francis of Allegany, New York and the Sisters of Notre Dame at Cleveland, Ohio have foundations in the Brazilian area. The Allegany sisters have been mentioned in connection with the work of the Franciscan priests in the Amazon and they are conducting a school at Goiaz.

As a result of this brief survey of the activities of American religious communities in Brazil, we are able to reach some general observations by way of summary.

The challenge to the missionary in Brazil is a great one and contains many facets. Those missionaries sent to the interior and especially the Amazon area find that the physical difficulties presented by the land itself are probably the most serious obstacle they have to overcome. The problems of housing, transportation,

and proper facilities for conducting religious services are constant and call upon every resource the missionary has at his command for solution.

All the missionaries in every area find the problem of a people with Catholic traditions but with no Catholic practices. It is their job to combat the inroads of spiritism, superstition, of Protestantism and even Communism. This means overcoming a tremendous amount of misinformation as well as the basic problem of ignorance.

Poverty and disease are widespread in Brazil and a large part of the missionary's time must be given to medical attention and to rehabilitating the social and economic conditions of the people. This includes the vital need for the establishment of schools of every sort—*sine qua non* for progress. It means an urgent need for dispensaries and hospitals, for adult training, for education in the trades, and even for the organization of laborers into unions.

The never ending comment and appeal of all the missionaries is the lack of priests and sisters. Constant attention is called to the vast territories and numbers of people who are administered to by one priest. This is universally pointed out as the crux of the religious situation in Brazil. The whole answer to the religious life of the Brazilians lies in the solution of this problem.

By and large, it can be honestly said that the Americans are doing an outstanding job within severe limits of finance and personnel. Never flagging, side by side with their confreres from other countries, they give unstintingly of their minds and their bodies, demonstrating an edifying nobility of character and great good humor.

Chapter IV

THE RIO DE LA PLATA

THE three countries which are served by the Rio de La Plata are Paraguay, Argentina and Uruguay. Here is the smallest field of American missionary activity and that for very special reasons. Argentina and Uruguay are the countries of South America with the least problems economically, socially and religiously. Singularly blessed by nature with favorable climates, friendly terrain and largely populated by people of European extraction, these countries are without serious problems of feeding their people, of transportation, and of race. Too much importance cannot be attached to the fact that Argentina and Uruguay because of the character of their population and the more constant flow of immigration have been in closer touch with the European centers of Catholicism. This has somewhat lessened the problem of the shortage of the clergy which is so pressing in the other South American countries.

Moreover, the hinterlands of these two countries are not as remote and isolated as the hinterlands of other countries of the continent. Transportation presents no serious problem on the prairies which largely make up these countries.

Paraguay, on the other hand, is a country in a much different and infinitely worse position. It is an inland republic with no access to the sea except via Argentina. This has been a tremendous factor in its economic, social and religious isolation. In addition, the history of the country has not contributed to a more favorable position. The succession of dictatorships from the time of Dr. José Gasper Rodriguez de Francia through Francisco Solano Lopez led to the political and social insulation of the territory, from frequent and normal contact with the rest of the world. The War of the Triple Alliance from 1865-1870 decimated the population and devastated the land. In this century, the Chaco War made further inroads in the same direction.

The need for missionaries, then, in Argentina and Uruguay is not as great as it is in any of the other South American republics but the need in Paraguay is as great if not greater. Although there are a substantial number of missionaries in Argentina and Uruguay, only two American communities have religious working in that area.

The Congregation of the Marian Fathers of Hinsdale, Illinois has been specially commissioned to work among the people of Lithuanian origin in Argentina. Until the need for spiritual guidance was realized and fulfilled, many of the Catholics of Lithuanian origin in Argentina lost their faith or became indifferent towards it. Several priests from Lithuania worked among them for a few years but with little success. These were eventually recalled and 30,000 people were left without a priest speaking their own language.

The Communists took advantage of this situation and succeeded in poisoning the minds of the faithful with anti-Catholic propaganda printed in a language they understood. When new priests arrived, they found the people antagonistic. Today, the Communists continue to work among the Lithuanians, zealously stirring the minds of these people against the priests and the Church.

The first Marianist fathers arrived in Argentina in 1938 and commenced their missionary work in March of 1939. After reviewing the situation, they called for more help from the United States and began to build their first permanent church at Avellaneda as well as a grammar school. The money for these projects came from the Marian benefactors in the United States.

When they arrived in Buenos Aires, they had learned that the Lithuanian colony had neither land nor church property. Services were held in the Church of St. John the Evangelist which is administered by the Salesian fathers. Here the newly arrived Marianist fathers remained for two months acquainting themselves with the Lithuanians and becoming accustomed to their new surroundings.

After they had obtained permission from the Archbishop of La Plata, to work among the Lithuanians in his diocese, they left Buenos Aires and settled in the nearby diocese of La Plata. The fathers rented a four room house in Avellaneda which served as church, rectory, office and living quarters. The house was in poor condition and exceedingly damp. Occasionally after a heavy rain, Father Andriusis celebrated Mass standing bare footed in water higher than his ankles. It was not an extraordinary occurrence for the Fathers to pitch in and bail out water from the house. In that little house the Marian fathers started their work and the going was not easy by any means.

The Communists, having learned of the arrival of the Catholic priests, started a campaign and influenced many who were indifferent toward religion and had lost their faith because of the lack of Lithuanian Catholic priests in Argentina. Even the children, imitating the adults, used to deride these men of God with vile names when they walked through the streets. Often they were brazen enough to hurl stones and mud.

Those, however, who had not forgotten the God of their fathers welcomed these Marianists with open arms. With the help of these people, the missionary work began to succeed. And thus attention was turned to the building of the permanent church mentioned earlier.

Father John Jakaitis, the Superior of this little band of missionaries knew that he could not procure enough money from the Lithuanians in Argentina for a church and so he went to the United States to solicit the funds. The Lithuanians of America were very generous and he returned with enough money to purchase the land and to build the church.

Many of the Lithuanians in Argentina were also very generous not only with their funds but with their time and labor. Others, however, believed the insidious lies of an anti-Catholic newspaper which boldly printed that these priests came to Argentina to collect money under false pretenses and then flee. Therefore, they refused to contribute, slamming their doors in the faces of the priests.

Having overcome these obstacles, prejudice and hatred, the fathers did complete their church and it was solemnly blessed in 1941. To the surprise of the fathers themselves, the church was so crowded for the blessing that the police were compelled to refuse admittance to many.

A huge task was accomplished. But there was a greater task—to bring the people back to the actual practise of their faith. The attendance at Christmas Mass did not make a Catholic a practising Catholic, a good Catholic. Some thought this was sufficient. To receive Communion at Easter time was a forgotten duty. The Fathers did all in their power to convince their parishioners that a newly born baby should be baptized as soon as possible. But the parishioners thought differently and would bring their sons and daughters to be baptized at the ages of twelve and up.

At one time a woman brought her son in to be baptized who was in his thirties. The pastor patiently but firmly inquired why she had not brought him at an earlier age. She answered that Christ was baptized when He was thirty and so she wanted her son to receive baptism in his thirties too.

In the case of adults, a priest was often called to administer extreme unction only after the person had died. When the priest would ask why they had not come before the person had passed away, the usual reply was, "We didn't want to frighten the sick for fear he would die quicker." The request would then be to administer extreme unction to a corpse of several hours.

Thus the fathers were in a constant battle against ignorance. But in recent years long lines have begun to form on both sides of the confessionals before Easter, an occurrence unknown at the beginning of the missionary work. Three American Marianist fathers are at present working at Avellaneda. In addition, other American Marianists are doing similar work among the Lithuanians in Rosario, Berisson and Buenos Aires in Argentina and in Montevideo, Uruguay.

Working with the Marianist Fathers are the Sisters of St. Casimir of Chicago, Illinois. These sisters first came to Argentina in October of 1941 at the invitation of the Marianist to help in the newly opened parish whose history has been recounted above.

The Argentine educational authorities do not acknowledge the American degrees of the sisters thereby making it necessary to hire secular teachers for certain subjects. The sisters direct the school, teach Religion, Music, Manual Training for the boys and Sewing for the girls. Besides the Altar Boys' society and the Girls' sodality, the nuns prepare the children of the parish for First Holy Communion and Confirmation.

The sisters receive little remuneration from the Argentines; they depend entirely upon the generous contributions of the people of the United States to keep themselves and their work going. Six sisters are at present engaged in the work.

The Sisters of Christian Charity of Wilmette, Illinois have contributed four of their sisters to their mother house in Uruguay. These sisters aid in the work of teaching, nursing, and conducting orphanages. Although this work is not specifically assigned to the American Wilmette sisters, still they make their contribution

and they should be mentioned here as part of American activity in this area.

As we have pointed out carlier, Paraguay is the most needy of the Rio de la Plata countries as far as the religious situation is concerned. Nevertheless, there is only one American community working in this country and that is a group of sixteen Redemptorists of the Baltimore province. Since the field of labor assigned to these priests brought them into immediate contact with the people of Paraguay it was but natural in view of the shortage of priests in the country that they would be invited there. In 1936 their first permanent foundation was established at Bella Vista in the diocese of Concepcion. Since then, three other foundations have been made. The principal difficulties in this mission area are the lack of priests, the poor means of communication, and the fact that to do effective work among many of the people the missionaries must be familiar with Guarani which is the popular language of the country.

Chapter V

THE ANDEAN REPUBLICS

THE Andean republics, obviously, are those countries whose political boundaries put at least part of the country in the great South American range of mountains—the Andes. The group of countries includes Chile, Peru, Bolivia, Ecuador, Colombia and Venezuela. It is in this area that we find the most famous of American missionaries, the Maryknollers, and the story of missionary activity in the Andes area is almost entirely a story of Maryknoll efforts.

Bolivia, the first of these republics which we shall consider, presents a rather special situation since only one tenth of its territory is actually in the Andes mountains although three quarters of its population live in those great heights. Like Ecuador and Peru, the country is in great part desolate and unproductive. Its population is more than 50% Indian and it is estimated only one-eighth of its people are of unmixed European blood. The remainder of the population is of mixed blood. This situation has profoundly affected the problems of both Church and State. Although most of the people live in the mountain valleys, many also live in the eastern jungle lowlands and there we find Maryknoll missionary priests with a center at Riberalta.

Bishop James E. Walsh, Maryknoller, who visited South America in the summer of 1942 in preparation to taking over the mission there, describes Riberalta and the Pando region as follows:

> Riberalta, our present center of operation, is a pretty little town of 5,000 friendly, happy-go-lucky people. But it is a very countrified backwater, not like China which has rough but complete facilities, but more like Hudson Bay. It is minus everything, lacking in stores of supplies, primitive. It would scarcely rate as a good market town in South China. The few shops carry only small household necessities such as bolts of cloth, rice, sugar, and the oddments of rustic general stores.
>
> The region is jungle country where people live like trappers. Servants are scarce and while there are places in South America where man can live well for a song, this is not one of them. Too many necessities must be

> brought in from outside. The few missionaries in the region are touchingly hospitable despite quarters that are primitive indeed. Two of the priests with whom we stopped cooked their own meals. Only two rectories exist in our entire area, those of Riberalta and Cobija, the capital of the Departamento del Pando . . . Travel is preposterously hard, builders are few, and not too capable; and labor, even unskilled, is difficult to get.
>
> The real mission work here will be the rounding up of the Indians in the jungle. The greatest activity of this frontier country will be creating and maintaining civilized living conditions. Those who know how to build, to cure, to grow things will be real assets here.

Bishop Escalante, young and vigorous Maryknoll bishop who is now working in Mexico to spread the work of the Maryknollers, wrote after his arrival in Riberalta that they had 60,000 square miles of territory and 50,000 people "whose heads we shall be hunting for through the jungles, to baptize and instruct." Shortly after the present Bishop Escalante's arrival, the mission was raised to an Apostolic Vicariate and he was made its first administrator.

But what of the people and their relations with the newly arrived Maryknollers? No better description of them can be found than that of Father Danehy who wrote from Riberalta:

> First impressions may not be lasting, but at times they are pleasant things to have, particularly when they concern the people among whom one is going to work We have found the Indians delightful and charming. The Indian women are quite picturesque in their wide and colorful skirts, their strange derby-like hats, and inevitable burdens attached to their backs. Sometimes it may be a human cargo hitch-hiking Indian style, toying playfully with the mother's hat, which frequently finds its way to earth. But more often strange cargoes, of unknown quantity and quality, bend almost to the breaking point, the backs of these women. Without the aid of cosmetics, the Indians possess a natural beauty, which is quite attractive. Their faces are round and well proportioned, with bright eyes and teeth. Though cosmetics may not add to their beauty, yet a smile greatly

enhances their features. The little Indian ninos have stolen our hearts.

Despite this attractiveness there is something pathetic about the natives, for colorful as their clothes may be, yet they are the clothes of the very poor. Skirts made of burlap, with color added are quite common. But the men are even more pathetic, since they wear no shawls to hide the many patches . . .

In this town of some five thousand souls only about one hundred make their Easter duty, and a few receive Holy Communion on Sundays, while daily Communion is a thing unheard of. This malnutrition of the soul is caused by the ignorance of the many doctrines of the Church; even the bare essentials are hardly understood by the few who live up to their obligations. However, we have found the people well disposed, anxious to learn and willing to help in any projects we might undertake.

On a small scale, the town itself is a melting pot of many nationalities, including Spanish, German, Swiss, French, Czech, Indian, Chinese, Japanese, Italian, and with the late arrivals, Yucatecan and Irish. The people are very friendly and helpful, as is evident from the many furnishings in the house, which are now sufficient to accommodate four. Rice and meat are the staples, while vegetables are conspicuous by their absence . . .

Sunday night in Riberalta is fiesta time, when the local military band, the phonograph of our neighbors and several radios compete for musical honors. Gay crowds, gayly dressed, fill the local plaza, as the music goes round and round. Toward eleven the music is hushed, the crowd disperses and a peaceful quiet descends on our town.

The types of homes used by the people are varied and range all the way from brick, tile and cement to the bamboo huts of the poor with thatched roofs and mud floors. The latter serve very well for the climate is mild except when the winds come from the Antarctic south and chill the bones of all in the region.

The major industry of this section of Bolivia is the rubber plantations. An agreement has now been signed between the

United States and Bolivia which bids well for the future of the industry. Workers take care of the rubber plantations in "barraccas" stationed along the river. The product is shipped into Riberalta where it is sent to all parts of the world. The recent agreement provides sending most of the supply to the United States to make up that country's deficiency.

In addition, the land could be an agricultural center or a cattle-raising center because the soil is rich and the climate is favorable the greater part of the year. Several factors have hindered the development of this section and Bishop Escalante points out the following five: lack of transportation facilities, lack of essential refrigeration, lack of initiative on the part of the people, lack of leadership, and a lack of knowledge of things required to develop the land.

Riberalta is the mission center for some sixteen Maryknoll priests who perform all the regular priestly functions over the entire vicariate of the Pando and are constantly on the move to bring the faith to as many as possible. The priests are in charge of the Indian mission at Cavinas which is five days' boat ride up the Beni River from Riberalta and along the route they perform missionary duties at the various barraccas or stations where there are rubber workers. Father Ambrose Graham has written a description of Mission Cavinas which has appeared in one of the Maryknoll publications:

> It is fortunate for me that I was always a student of the methods used by the Jesuits in the Reductions of South America. Those missionary giants are a great help to me now, in the task of reclaiming a territory where everything is in poor shape.
>
> There are industries to be built up for the support of my needy flock. Rubber will be good while the United States requires it so urgently for the war effort. After that, it won't be worth the freight to ship it to Para, Brazil. So I am starting more permanent sources of income: sugar cane and coffee growing, agriculture in general, a small tannery, cattle breeding, a brick and tile outfit, a small lumber yard, and a few other things.
>
> My building program includes more than seventy houses and a rectory. When they are finished, I should know something about making bricks and tile. You see

that I am having busy and happy days out here in the wilderness . . . I am planning to buy back, as soon as I shall have accumulated some funds, more than thirty families of Cavinas Indians who are living in a form of slavery on some outside rubber plantations. Then I shall have a full "family," and the Padre-factotum will be busier than ever . . .

Until Father Fritz arrived the other day, I was alone with my Indians. I wouldn't have my assignment changed for anything in the world! . . . For two months at a stretch, I do not hear from home. Then a launch comes, and I am as happy as a kid, reading the letters. If it happens that there are no letters—well, I have plenty of other things to do. I am not homesick, because I have no time to be so.

The Maryknoll priests have one other activity in the lowlands as if Riberalta and its myriad activities did not keep them busy enough. Because of the scarcity of priests, they have undertaken the care of a large parish in the town of Cotoca not far from Santa Cruz. Here two of the priests carry out regular parish activities.

The remainder of the Maryknoll activities in Bolivia are in the Andean highlands where live the majority of the population of the country. At Cochabamba which is a modern city in the heart of the rich green valley bearing the same name and half way between the altiplano and the jungles of the Oriente, the Maryknoll fathers have established a suburban parish to work among the Quechua Indians who inhabit the valley and fill the modern city with their bright costumes.

The Marykoll mission at Cochabamba has made an extraordinary contribution in the field of social action in co-operation with two outstanding Bolivian Catholic laymen. Father Charles Brown of New York City realized that nothing could be done religiously for the Indian of the valley unless something was done for his economic status. His attention was first called to the condition of the Indian on the land by Raimundo Gregoriu, a brilliant Catholic attorney who has devoted his life to the study and improvement of the economic condition of the land-less Indian. With Federico Diez de Medina, young Catholic lay leader of the city, and a group of similarly inspired laymen,

Father Brown has gone about the business of changing the status of the Quechuas with admirable success.

It must be understood that the Indian in this valley as well as in many other places of Bolivia, lives in a semi-feudal state. He does not own the land on which he works nor the house in which he lives. The land is owned in vast tracts and the Indians are in a practical state of peonage to the owners. They work so many days a week for the proprietor and they are allowed so much time for their own work. However, the division of the time is anything but advantageous to the worker. More often than not the arrangement is that he give four days to the proprietor and three days for himself. These three days are usually Saturday, Sunday and Monday, hardly a just distribution of the time. In addition, he is not always given access to the water and materials he needs during the time he is devoting to working for himself.

In order to alleviate these conditions, Raimundo Gregoriu and the others he has enlisted, along with Father Brown, have organized these Indians into unions. The job presented titanic difficulties for the opposition of the land owners, largely absentee, was vigorous. Ultimately, however, two unions have been organized and are having a great success. Even the owners are beginning to see the advantages of the arrangement for it is better to have these laborers organized on a Christian basis than to have them the easy target of ruthless Communist organizers who are beginning to infiltrate Bolivia.

The unions have obtained better working conditions for the Indians, have secured better arrangements for the use of the land so that the Indian now has as much as a week at a time to work on his own crops and that with ful use of all the facilities of the establishment. By the payment of an extremely small amount of money per month, the Indians have been assured of medical attention and a certain amount of social security. True, the amounts are small, infinitesimal, but the move is in the right direction and observers have noted the tremendous improvement in the attitude of the Indians and an entirely new sense of well being on their part.

From the missionary point of view, the work of organizing the unions has been not only a genuine contribution to the social problems of the country. It has been a golden opportunity to

bring the word of God to these people and to give them instructions in religion as well as the other basic objects required for literacy.

The visitor to La Paz, capital of Bolivia, will find his first view of the city an unforgettable experience. Situated as it is in a bowl-shaped valley, 14,000 feet in the air, the effect is dramatic as one looks down upon the modern city from the altiplano above. Yet one has only to take a brief walk from the center of the city with its imposing cathedral and modern buildings to the outskirts to find the most depressed slums occupied by Aymara Indians. For one reason or another these Aymara come down from the great bleak plateau known as the altiplano and transfer permanently into the constricted confines of areas like Villa Victoria, hung along the steep sides of the bowl. In the Villa Victoria district alone some 40,000 Aymara Indians and mestizos live on streets at giddy angles.

At the request of the Archbishop of La Paz, the Maryknoll fathers have taken over a new parish which he established in Villa Victoria and two Maryknoll priests now are stationed there in one of a dozen parishes in La Paz which average 25,000 souls each. For in Bolivia, as in Brazil, the shortage of religious is disconcerting. There are but 400 priests in the whole country of three and one half million. In a recent twenty year period the Archbishop of La Paz ordained nine priests and during the same period fifteen of his priests died.

About 60% of the population of the Villa Victoria district is Aymara Indian and the remaining 40% mestizo with all these latter less than 50% white. Practically all the population is at least nominally Catholic with a very small sprinkling of Quakers and Baptists. The Maryknoll fathers have personally built a small adobe chapel which holds about 300 and now has four Masses on Sunday. About 1,000 attend and about 40% of these are men.

One hundred per cent of the 40,000 parishioners have received baptism and another 60% have received confirmation. Ninety per cent of the Indians have been married sacramentally while only 5% of the mestizos are religiously married. Some of the remainder have civil marriages but most of them are common law unions. Practically no-one goes to confession or receives Holy Communion. With the exception of children, there are less than a hundred Communions a month.

It is estimated that there are about 12,000 people in the

parish under twenty years of age but systematic religious instruction is being given to 500. There is no prospect that this will change in the near future for there is no element in the parish prepared or qualified to assist in this way. Occasionally one of the young ladies from one of the Catholic colleges in the city will come out to help.

One of the most discouraging and at the same time most edifying experiences one can have is to accompany one of the Maryknoll priests on one of his evening instruction trips. One leaves their very simple house after a simple meal eaten in overcoats and begins the long, long climb up the side of the bowl, through muddy lanes which are at the same time open sewers, by the endless hovels with a door and a window before which huddles a group of Indians. The priest is rarely greeted by the adults but is constantly stopping to chat with one of the children who continually join him for a few paces.

When the breath has grown so short it seems impossible to go on, and one is chilled to the bone from the Bolivian mountain night, with feet so covered with mud they are dead weights to lift, and one's heart is so sick at so much misery that one loses all interest in going on, Father announces you have arrived at his destination. The scene of his work is in front of a scrubby cantina, the owner of which is one of the handful of members of Father's Catholic Action group. The one light that hangs in the cantina is extinguished and Father uses the outlet to connect his electric lantern which he keeps outside and trains against the wall of the building.

Gradually, a group of little Aymara children gather and the show begins. The priest shows slides of scenes from the life of our Lord and explains the principal events in his best Toledo, Ohio Spanish. Two of the little boys who know Spanish interpret for the other children who know nothing but Aymara. Soon, a few adults gather around the edge of the group, skeptically, but they stay until the lantern has been put again into its case and we have started the long trek back down the side of the bowl.

The whole scene is enacted in what seems to be an utterly hopeless atmosphere. But a Maryknoller never admits to discouragement. He is much too busy discussing the next instruction and what mistakes he has made in this one that might be corrected, how he can improve his Spanish and speculating on

the possibility of learning Aymara. It is this spirit that will one day, however long away, make such parishes as this one in the Villa Victoria a harvest of souls.

Ten to fifteen per cent of the Aymaras of Villa Victoria are literate enough to read the newspaper and write a poor letter. There is one Government school of four grades in the parish with an enrollment of 250 boys—no girls. Father Flaherty has opened a Catholic school, but finances keep the enrollment less than a hundred.

As for parish organizations, there are none for adults but the priests conduct sports for the young men and this has proven a splendid drawing card. For young women there is nothing. For boys there are attractive recreational facilities but nothing for girls. Although, the fathers are trying desperately to start such an organization, the people lack all concept of Catholic Action.

The only aid for the poor, the sick, the orphans, the aged, the crippled or the afflicted is the personal charity of the priests. There is no Catholic organization for such activities. The Government has set up a health center and the priests have helped to make it popular in the neighborhood.

How do the people live? About 30% of the homes in the parish are individually owned but they are dreadfully crowded. They generally consist of one room with a flimsy annex for cooking and there is an average of six persons per room. There is no heat in the houses although the temperature is often below freezing. Half have electricity and the remainder use candles. Forty per cent have water piped to the patio of the house and the rest use the public fountain. Three or four streets possess sewer pipes and the remainder use the open gutter.

The Indians subsist largely on potatoes, bread and rice, meat being too expensive to include in the diet. Although the Indian is remarkably strong, 70% of them have social diseases and tuberculosis is very prevalent. The infant mortality rate is 50% and maternal and child diseases are high. Liquor is responsible for most social problems for loose morals are prevalent among the Indian only when he is intoxicated. Constant coca chewing dulls their physical and mental vigor. Uncleanliness marks both personal and home life.

There is little variety in the occupation of these Indians.

About 5% of them are clerks or office workers and another 10% skilled workers. Twenty-five per cent are peons or general, unskilled laborers and another 25%, including children, are factory workers. Pay is extremely low. Children get 10 bolivianos (less than 20 cents) for an eight-hour day, or 15 bolivianos (less than 30 cents) for the night shift. Unskilled workers receive 800 bolivianos (less than 16 dollars) per month.

Without going into an extensive discussion of the whole social and economic problem of Bolivia, it is clear that the Indian and his status is the most important problem in the nation. Father John Considine in his book "Call for Forty Thousand" (Longmans, New York, 1946) has this to say:

> In widely different circles in Bolivia there is an awareness of this central problem in the national life, and there are many different approaches to its solution. It was interesting while talking with Major Calero, Bolivia's keen young Minister of Education, to hear him say that he felt that North American priests in Bolivia made excellent confrere's for the nation's own clergy and this for reasons bearing directly on the social question. First, North American priests saw the full scope of the Church's work among the people, remained always aware that religion concerned itself both with worship and with life—with God above all else, it is true, but also with our neighbor and with the well-being of all society; second, North American priests were educated for the social tasks which the Church in Bolivia must face today. Major Calero, as do all thoughtful men who recognize the value of the spiritual in dealing with the material, sees the role which the Church must play toward building a better Bolivia.

Certainly the Maryknoll fathers in Bolivia have given an excellent indication of the possibilities open to American priests in line with the ideas of Major Calero.

In 1946 a new mission in Bolivia was given into the charge of the American Franciscan Fathers of Sacred Heart Province. The mission is located at Urubicha and Yaguaru. At the present time one American Franciscan from the Province is laboring among the Spanish speaking Indians. He reports that in the Uribicha mission he has 1,500 baptized Catholics with an

attendance of approximately 600 at Holy Mass on Sundays. At the mission station of Yaguadu he has 1,200 baptized Catholics with a Sunday Mass attendance of approximately 500.

Mention should also be made of the one priest of the New York Province of the Order of Friars Minor of the Province of the Most Holy Name. He is working with the Austrian Franciscans in Bolivia and his services have been donated because the Austrians are dying out from not being able to obtain recruits in Austria.

The only nuns in Bolivia are the Maryknoll sisters who work with the priests of their community at Riberalta and Cobija in the lowland area. At Riberalta they teach catechism in the public school, the Sunday school and the instruction centers for women. They conduct a parochial school for girls and have a Catholic Action unit. They also operate a twenty-four bed hospital built and equipped by the Inter-American Co-operative Service for Public Health. At the hospital they conduct a dispensary as well as one in the poorest section of the city. Home visiting is done by sisters who are doctors and nurses. Their busy routine is completed by regular social service activities and home visits and by mission trips via horse back or boat to outlying missions for medical and catechetical work.

On a very much limited scale the sisters are doing the same work at Cobija. In Chile, the Maryknoll priests have three missions at Temuco, Talca and Chillan. Temuco is a city of 40,000 in the south central part of Chile where the Maryknollers have been assigned to a section known as Poblacion Dreves. It is their problem to rejuvenate an area long neglected and where there had never been a parish. Father Considine quotes the head of the Maryknoll priests in this area as saying:

> We have ten thousand people in the parish. When we arrived, less than five percent went to Mass and probably not one couple in ten in the parish had a sacramental marriage. Most of the people died without the sacraments. Protestant workers had been quite active here and claimed as much as a third of the population.

Since their arrival the American priests have built a church worthy of the name to replace the little wooden chapel, thirty feet by fifty feet, which they found there. They have made great headway against the stolid indifference of the populace, especially

in the case of the children. The city is new, founded only in 1881 and long played a role similar to that of American western frontier towns. Thus there is founded all the poverty of the countryside and much of the slum misery of the city to boot.

Father Considine, in his book mentioned earlier, describes one of the difficulties:

> Many of the men in the parish are teamsters or minor employees in Government services. Most are cool to the question of religious practice, while for some there are difficulties despite good will. One young man warmly saluted Father Brady as he passed us. "He came to Mass for a while," explained Father John, "and then he stopped. When I asked him what happened he said his companions on the railroad had begun to call him a pechono, which is a term of derision meaning a bench-leaner, and his squad boss threatened to fire him if he didn't stop being pious."

Some hours north of Temuco in the Great Central Valley is Chillan where the Maryknollers have charge of the Parish of San Vicente. This means that they care for 10,000 souls in a humble section of the city. It also means that they are in the most active earthquake zone of Chile. Chillan suffered 50,000 deaths in the quake of 1833 and 30,000 in the catastrophe of 1939. The Church of San Vicente consists of several ragged broken walls, melancholy testimony to what was a very substantial edifice before 1939. Mass is now said in a store and the rectory is a tiny rented house.

"But the important thing," said Father Mulligan, who was in charge at San Vicente when Father Considine visited there, "is that we are here. What these working people of Chillan and of every city in Chile need is attention; they will be faithful to the idea, religious or otherwise, whose leaders demonstrate the most devotion."

And here we come to the vital problem in Chile today and one towards which the American missionaries are giving all their energy for solution. In his book, Father John Considine reports the following statement by Horacio Recart, a representative of the typical Chilean gentleman of education:

> I find myself constantly pained with Chilean life. The workingman is strong physically and of good disposi-

tion, but he is going to drag us all down with his wretchedness until we can help him efficaciously to help himself. His great curse, most of us believe, is wine. Excessive drinking is the principal vice of Chile because from it come loose family relations, high infant mortality, diseases born of irresponsibility, poverty, and misery. The solution is not merely a question of more pay, but of an education, a motivation to use the pay well. A carpenter who gets ninety cents a day is suddenly boosted to one dollar and eighty cents a day. The poor fellow will not use the extra money for his family. Rather, he will in many cases work only three days a week instead of six and thus gain more time for drink.

But this is no argument against giving fair wages; rather, it is an argument for lifting these men out of the grossness in which they find themselves.

Perhaps the government should make it less easy for men to get liquor. At present, it seems hopeless for the average poor family to break itself from drink without aid. One factor, I am afraid, is the wine interests. They are heavily overproducing now, turning out 400,000,000 liters or 100,000,000 gallons a year which is 20 gallons a year for every man, woman, and child in Chile. We wonder if the wine interests would agree to a temperance campaign.

The Chillan Maryknollers also have a parish at the pleasant little village of Portezuelo where there are 12,000 country folk. The priests are proud of what they have done there for the old abandoned church. One of them explained, "We spent some weeks driving the pigeons and a very much vexed owl from the nests they had built above the reredos of the altar. The rooms in the rectory had no windows; the priests before us were satisfied to leave the door open and get light and air from the patio. It was a major operation penetrating the thick adobe walls."

Still north of Chillan and in the town of Talca, the Maryknollers have a church for the poor, Our Lady of Fatima, but their outstanding work is the Leo XIII Institute, a labor school which is almost entirely the result of the work of Father James Manning who even begged the money to pay the teachers. Primarily, the Institute aims to train skilled workers in various

crafts, but, more than this, it aims to train Catholic leaders among the skilled working class.

Here is Father Manning's own statement as made to Father Considine:

> In a sense, the problem of the worker is not in his own hands at all. It is in the hands of others, the owners, the legislators, the leaders of Christian thought who should co-operate to form a society in such ways that the worker's status is what it should be. But things have reached the point where we need leaders to turn the tide against the world movement of the workers themselves to throw aside owners, legislators, and Christianity itself, and do the job the Communist way. We know that the workers some day will be sorry if the Communist way wins, but we must convince them of this. Frankly, sometimes it is no easy job. principally because all of us except the Communists have been asleep for much too long a time. The basic social problem of Chile is the proper formation of the growing middle class, a class which up to now has been lacking in Chilean life. The concern of every Catholic well can be the religious ignorance and hostility found in so many of this class, due to the long-standing shortage of priests which has caused us to neglect this part of our people.

Talca is a city of growing industries and is therefore a good site for a labor school. It is also a center for the great Chilean estates or fundos, whose resident employees, or inquilinos, represent a growing problem in the country. Here at Talca the Maryknollers also conduct the Gonzaga Correa school in suburban Molina.

Chile has over 80,000 farm properties, of which more than 75,000 possess less than 500 acres. But some 375 large fundos possess more than 12,000 acres each. They represent less than .e per cent of the properties but they hold over 50 per cent of all the privately owned land in Chile.

These great estates have contributed substantially to the wealth of Chile but they have also contributed the unsatisfactory social conditions they impose upon the thousands of families who work on the estates. This is a subject for great controversy in the country today.

We must turn again to Father Considine for a description of the attitude of the Maryknoll priests who are doing so much work among the people of Chile both in parish activities and alleviating social conditions. He says in his book "Call for Forty Thousand":

> In those parts of Chile where the individual family owns its own land and is not dependent on an estate, there is, we are told, a happier spirit among the people and a greater sense of responsibility which makes parents and children more alert to all that is to their own good and to the good of the community and the nation. In their religious life, too, this combination of independence and responsibility gives greater promise of happier lives and better people. The group of Maryknollers stationed in the parish of Curepto, which is made up of independent farmers, believe that their people possess more character than the estate dwellers.
>
> "There are some lovely customs among the people of the country about Curepto," said one of the Padres. "The other morning my horse was particularly smart and we arrived ahead of time on a sick call. We surprised a decorating committee among the neighbors completing the garlands of flowers about the door of the home through which 'Nuestro Senor' was to pass to the old lady in bed. The decoraters were making copious use of the red copihue, which is the national flower, and the sight was a gorgeous one.
>
> "I came home with a couple of bumps on the noggin from the low-slung rafters which characterize these peasant shacks and with a great armful of flowers which were thrust on me as soon as I uttered an admiring remark about the decorations. I can assure you, we never tire of working among these unimportant people of the remote countryside of Chile, who soon become for us the most important people in the world."

The Maryknoll priests are doing the principal work in rural areas and in the general field of what we call "missionary" work as far as the Americans are concerned. However, there are some other American communities of both men and women who are conducting schools in the capital which is again a contribution to the spread of the faith.

In 1942, His Eminence, Cardinal José Maria Caro Rodriguez, Archbishop of Santiago, invited the Congregation of the Holy Cross to Chile for educational work. The popularity and increased demand for English–Spanish schools, especially in the capital, created a need for a Catholic establishment which would offer the same advantages as the British and American schools attended dominantly by Catholic students. The preliminary arrangements were made by the Very Reverend Albert F. Cousineau, C.S.C., superior general of the Congregation of the Holy Cross, and the Rev. John Cavanaugh, president of the University of Notre Dame at South Bend, Indiana.

At the beginning of 1943, three Holy Cross priests left Notre Dame and assumed charge of St. George's college under the presidency of Rev. William C. Havey, C.S.C. This college was owned by the Archdiocese of Santiago and had been founded seven years previously under lay management. The following year the property was purchased by the Congregation of the Holy Cross.

When the first band of three priests arrived, St. George's college had an enrollment of about four hundred pupils. The project from the beginning met with the cordial and loyal support of the clergy of the archdiocese and people of Santiago and now has an enrollment of over seven hundred. Of these, more than half are in the preparatory school which corresponds to the grades in the United States system, and the rest in the upper school corresponding to the high school and junior college. In the elementary school the teaching is done largely in English with the use of American text books and methods, while in the upper school teaching in English is conformable to the state program of education. The state program is strictly observed, examinations at the end of the school year being given in each subject by commissions appointed by the Ministry of education, to qualify the students for entrance into the Universities.

At present there are eight priests of the Congregation of the Holy Cross engaged in teaching at the college. The faculty is both clerical and lay and numbers some fifty-one.

Again, at the invitation of Cardinal Caro and the Apostolic Nuncio, the Sisters, Servants of the Immaculate Heart of Mary, have opened a school in Santiago. "Commercial transactions with the United States," Archbishop Laghi wrote in 1939, "make

it imperative for the children to learn English. The Protestants have taken advantage of this situation, and have opened schools, presumably nonsectarian. They have drawn many boys and girls to these schools with great danger to their faith."

On April 1, 1940, Villa Maria Academy was formally opened in a building leased temporarily with a registration of eighty-two pupils. The school grew, moved several times to larger quarters and is now located in a large school. The faculty numbers over sixteen sisters and eight lay teachers with a regular student body of about five hundred. The urgent demand for Catholic education of high standard makes it imperative for the sisters to plan a larger building. With this end in view, an estate has been purchased in a very desirable location and the Community looks forward to erecting an even larger Villa Maria in the near future.

Although the Sisters of Christian Charity have an autonomous province in Chile and most of the sisters are South Americans or Europeans, it should be noted that the Maria Immaculate Convent of the Community in Wilmette, Illinois has contributed four American nuns to the work in Chile. This Community is engaged in conducting hospitals, schools and orphanages in some sixteen towns of Chile.

In Peru, the next republic north of Chile, there are two communities of American priests laboring as missionaries—the Society of Mary or Marianists from the St. Louis Province and the Maryknollers. The Marianists are engaged exclusively in educational work in Lima, the capital, Callao, the port of the capital, and at Chupaca in Huancayo. In the San Isidro section of Lima they conduct the Colegio Santa Maria for approximately five hundred students in the primary and high school grades. Asssited by a faculty of Peruvian laymen the priests and brothers have a clientele that is exclusively for children of the upper classes.

At Callao, on the other hand, the Marianists give all their time to St. Anthony's school which is entirely devoted to boys of the poorest class of people. At Chupaca, the fathers direct the government normal school, the Escuela Normal Rural. This school is in a very primitive district of Peru, high in the Andes, and is still in the process of development.

The Maryknollers not only work in Lima where they minister to a Chinese parish, but have twenty of their priests centered

at Puno. Once more, we must turn to Father Considine and his "Call for Forty Thousand" for our best information on the activities of his Community of priests in that area. He describes the country in this manner.

> I left Arequipa with its pink volcanoes and went by rail up the 200 mile climb to Lake Titicaca. Puno sits by the lake, a little city of 15,000 which is the capital of the humblest department in the Peruvian highlands. Both the lake and the city as well as the surrounding country are practically two and a half miles above sea level, a fact which influences Puno life immensely. A 10-horsepower engine is worth in Puno only 7 horsepower; all combustibles lose 30 per cent of their energy at this level. This applies of course to the human system as well. Every nonmountaineer must go periodically to a lower elevation to rest the heart and the system in general.
>
> Bishop Herrera of Puno has a diocese of 750,000 souls. Records show that in 1825 there were approximately 400 priests in this area. In the early 1940's this figure had dwindled to 28, of whom only a portion were able to engage in the active ministry. At this desparate juncture His Excellency brought in the Maryknollers for the twofold task of conducting a seminary and of ministering to a portion of his territory which was without clergy.

The Maryknollers have taken a group of ruined one story buildings in Puno, repaired and painted them, installed a chapel and now operate St. Ambrose Junior Seminary and Preparatory College in them. They are the only Catholic schools of their kind in the department and have an enrollment of 25 seminarians and 150 lay students. One of the priest professors in the institution told Father Considine:

> We think we have the key here to new religous life in Puno. In terms of mathematics it looks as if the Faith here had slipped back to within 10 per cent of extinction, back to a little more than a baptized paganism. The lay students from St. Ambrose can form an elite who will build up strong Christian families. The new priests, after they are carefully formed, will, we hope, work with the

Maryknollers in the field and thus they will build up a new twentieth-century missionary tradition in the Peruvian altiplano.

A few of the students are from families of means but others are poor. Some are simple indians from the country who have never seen American plumbing. When they arrive we have to initiate many into the art of taking a bath; they really fight against it at first, but by supplying them with hot water we soon make them quite happy to have Saturday night come around.

We give each boy a laundry number on arrival, and in case of one youngster after three weeks I noticed that his number had never been used. "What about your laundry?" I asked. "Oh, I've been here only three weeks," he replied. "I haven't anything that needs washing yet."

About 200 miles from Puno the Maryknollers are also taking care of parishes at Carabaya and Sandia and in between there are Maryknollers stationed at Macusani. Pucara and Ayapata. All these places are completely in the Indian world on the treeless Peruvian altiplano. Large sections of this altiplano are well populated and at times there are hundreds of houses within view. The houses are constructed largely of adobe and thatch and are frequently surrounded by mud walls forming a compound. The roads are filled with livestock—cattle, sheep, llama, and hogs.

For the majority of the people are shepherds by profession. They wear heavy ponchos on their shoulders but usually go bare foot even in the coldest weather. Their feet are like leather. Like shepherds the world over, they are simple, reliable people, pensive by nature. They are usually happy and have a good sense of humor.

At Pucara there is a Rural Normal School under the direction of Senor Arnellas wrich is dedicated to preparing school teachers for work in the villages of the altiplano. With him is stationed a Maryknoll priest to assist in giving proper ideals to the candidates. In speaking of his work to Father Considine, Senor Arnellas had the following to say:

The future of Peru lies in the people of the altiplano, where there is strength and energy. And the future lies in coalescing the Indian into the life of the nation. We

cannot kill them off, as you did in parts of North America. We cannot isolate them by fixing a barrier and declaring that beyond a certain point is native territory where native ways may prevail. We must coalesce them.

This we must do by teaching them Spanish and teaching them Peruvian ways, especially cleanliness and discipline and order. We must keep them always proud of their culture, but they should stop making of it an obstacle to their own improvement . . .

The program calls first of all for the training of capable rural teachers; second, for a public health campaign; and third, for economic assistance. Our teachers must not be paternalistic; they must make the Indian help himself. Here at Pucara we are giving the teachers plans for a model home which we hope to see built in each village. Each is to contain a kitchen and a living room without smoke, a bedroom with a bed off the floor, and a simple shower room.

For the health program we have to keep in mind that there is no Quechua word for clean. The Indian possesses no repulsion against filth; he must be educated to the idea that it is better to be clean than to be dirty, that cleanliness is a protection against disease.

And the priest can play a great role here in the altiplano, for it is he who holds the heart of the Indian and can lead him by means of his affections. The priest well trained in Catholic social action can be a guide and counsellor to the people, to the teachers, and to so many local authorities who would be delighted to have his assistance.

And so throughout their missions in Latin America, the Maryknollers are trying to assist in such programs and they have made an especially fine start in Peru. The spirit of this program is found at Sandia which is the center from which the priests minister to some 11,000 Indians living on the tangled trails on the heights above the little town. When asked what the people of Sandia were like, the priest in charge said, "Cool—but slowly getting back their glow."

There are about 25,000 Chinese on the South American continent, 10,000 whom are in Peru. They are the remnants of

some 100,000 who were imported in the nineteenth century as cheap competitors for local labor on the plantations. The people reacted bitterly towards this competition and there were riots and massacres. By the Porras—Wu Ting-Fang Agreement of 1909 Chinese immigration to Peru was ended and many of the Chinese returned home. As they became less an economic challenge, their popularity rose. Now they are not gathered in any particular locality and intermarry with Peruvians.

The Maryknollers, at the invitation of the Archbishop of Lima have taken over the care of these Chinese in the capital city. While there are some 5,000 Chinese in Lima, there is no "chinatown." This presents a problem to the priests because there is no gathering place in the city convenient to all.

There are less than 500 Chinese women in Peru and so most of the Chinese men marry Peruvian girls and are quite satisfied to have their children grow up sometimes without even knowing the Chinese language.

Most of the Chinese are merchants but a few of them have become successful plantation owners. They are very prominent in the wholesale grocery business and they have many of the good restaurants in Lima. Some of them are men of wealth and leading citizens of the community.

Among the 10,000 Chinese in the whole country, the Maryknollers estimate there are 1,000 Catholics. Many of the Catholics are such in name only having become converted only as a gesture as the time of marriage to a Peruvian. Others, however, are strong in their faith and are disdainful of those who are not genuine in their religion.

In Lima, there is a school operated by the Chinese government and one by the Chinese benevolent society in both of which Mandarin is taught. A third Chinese language school is located in Callao and in all there are about 400 pupils. The Maryknoll priests go as teachers of the Catholic faith among these young people and it is becoming more and more the practice among the Chinese to welcome the Maryknollers to their homes.

There is only one community of American nuns working in Peru, the Sisters, Servants of the Immaculate Heart of Mary of West Chester, Pennsylvania. These sisters conduct schools at Lima and Callao.

The Villa Maria Academy was founded by the Immaculate Heart Sisters in 1922 at the request of the then Papal Nuncio and Cardinal Dougherty of Philadelphia. The aim was an Academy for young ladies in Lima, primarily to "counteract Protestant propaganda," which was flourishing with the establishment of so-called non-sectarian "English schools," consequent upon the intensification of diplomatic and commercial relations between the Americans. Many Catholic children, particularly of the well-to-do families, were attracted by the lure of advanced educational opportunities, frequently with grave danger to their faith.

During the more than twenty five years since its establishment, Villa Maria Academy has grown in efficiency and prestige. From kindergarten through high school education is offered in the Catholic tradition to the first families of Peru and to the diplomatic corps resident there. The faculty counts eighteen sisters, nine lay teachers, and the enrollment is approximately five hundred.

The sisters also conduct a parochial school in Callao for the children of poor families—St. Anthony's School. On May 24, 1940 the school was entirely destroyed by the most severe earthquake in three hundred years. Rebuilt and reopened in 1941 the school now educates more than four hundred students and has six sisters on its faculty.

Ecuador is a country which, like Bolivia, lies both in the Andes and in the tropical jungle lowlands. More than 50 per cent of its population is Indian but its problem of priests is not as acute as that of Bolivia. There are 700 priests for the population of 3,000,000. About 200 of the priests are in Quito and the diocese of Ibarra and Cuenca enjoy a satisfactory flow of vocations. The eastern lowlands which are part of the Amazon valley are definitely mission territory and the lowlands along the Pacific coast are desperate for clergy. The Bishop of Guayaquil has 700,000 souls under his care and 38 priests to handle the task. Most of these priests are in the city so that a large part of the countryside is woefully neglected.

When Father John Considine asked what was being done about vocations in Guayaquil, he was told:

> The Bishop hopes to start a preparatory school. But the biggest hurdle is the attitude of the people toward the priesthood. Most of the good families are ashamed to

have their son enter the priesthood for priests are socially out of caste with them. The middle-class families are few. Boys from the lower classes so seldom have sufficient training or even elementary home background that as a whole they are regarded as unreliable. It looks as if the Bishop has the job of lifting himself by his own boot-straps.

The Ecuadorian sea coast, then, must be regarded as an area of distressing social and religious conditions which have in turn produced a distressing picture of Church life. It was necessary to have aid from outside and so Bishop Heredia of Guayquil asked the Maryknollers to come to his aid. They are the only American missionaries in Ecuador, and they work in the jungle country of Los Rios province with missions at Palenque and Quevedo.

Los Rios province is half the size of the state of Connecticut and has a population of 150,000. Connecticut has 348 people per square mile but Los Rios has only 65. Even so that is quite populous, for the Maryknollers in Ecuador have many more people per square mile than their confreres in the Bolivian Pando on the other side of the Andes.

The Church at Palenque is a large one which accommodates 1,000 worshippers but the full accommodation is never necessary. There are 1,200 people in the town but less than 10% of the people attend Mass. The town is very proud of its Catholic past but is has no vigor in the present. Conditions are improving somewhat with the arrival of the Maryknoll padres.

The town of Quevedo is a busy little community of 8,000 where the Maryknoll priest in charge has done a great job in building a new church. So much enthusiasm has the padre been able to engender that, on one day alone, the local citizenry contributed 10,000 sucres (app. 700 U. S. dollars) toward the building of the church.

One of the leading citizens of Quevedo declared:

> You will never know what good the North American priest is accomplishing in these parts. We have had excellent priests of our own, and, to tell the truth, the general public would much prefer to have its own priests. But to my mind the salvation of the coast country lies in having priests among us such as Father Gerbemann,

who know no other law than the law of triumphing over all obstacles. This is the gift God has given to the young priests trained in the United States. It means rich new blood in the life stream of the Church in Ecuador.

Schools are the great need in Ecuador. A bad feature in the Ecuadorian educational system is the pitiful low salaries paid to our teachers. At present in our rural schools many get but two hundred sucres per month, less than twenty dollars gold. This means that only men in difficulties desperate for enough money with which to eat, take jobs as teachers, and our children suffer in consequence.

A large portion of the inhabitants of the lowlands are *montubios*, an independent-minded, shiftless type of mestizo quite different from those found in the highlands. These montubios earn little and have little because they have chosen to live as they please. The montubios are about 60 per cent Indian, 30 per cent white, and 10 per cent negro. They live in shacks, are good swimmers and good woodsmen but not good workmen. They live on fish, chicken, goat, rice and bananas.

Although there is a shortage of clergy in Colombia and a number of basic religious problems, there is a vitality in the Church in Colombia which will make it possible for that country to master its difficulties without any outside aid. The result is that we find no real missionary organization of Americans in this country. The Daughters of Wisdom of Aroostook, Maine, for example have one American nun working with their large establishment of sisters of Colombian and European origin.

The Sisters, Servant of Mary of Kansas City, Kansas, have a nursing house in Medellin where some nineteen American sisters have recently established a novitiate for native Colombian girls.

Two American priests of the Society of the Divine Savior at St. Nazianz, Wisconsin were sent to Colombia in 1944 to assist the Colombian province of the society. They devote their time to teaching the English speaking members, such as Americans and Englishmen, who were brought down during the war and are remaining.

It remains only to state that there are no American religious

regularly stationed or working in the last Andean republic, Venezuela.

In the Andean republics, then, we find that the basic problems which confront the American missionary are the fact that more than 50% of the populations of these countries is Indian which profoundly affects the problems of both Church and State and the shortage of clergy which is, of course, a problem throughout South America. Until the Church can find a minimun of priestly leaders to make her social philosophy known and felt not only in these countries but in all Latin America, the Church will be attacked as obscurantist, ultra-conservative and uninterested in the welfare of the needy. It is this job the American missionary has assumed and for which he is so peculiarly qualified.

It is to be remembered that in these countries as well as others, the act of spreading Catholic life and ideas is essentially one of repairing neglect. For the Church and organized Catholic life once flourished and there were ample priests in these lands. In most of the towns, the largest building is the Church but frequently the edifice is shoddy and neglected. And always for the same reason—no priest.

And because there are no priests, religion, which should lead the lives of the inhabitants, is too weak even to inspire the lowliest Indian. Here is the challege to the missionary from the United States. To bring to these people the great progressive social teachings of the Church along with the sacraments, to multiply the numbers of priests and those priests who will be the champions of the poor and apostles of the dignity of man.

Chapter VI

THE CARIBBEAN

IN considering the Caribbean area our interest is not in the mainland which borders that sea but in the great crescent of West Indian islands. This crescent includes three independent nations, Cuba, Haiti and the Dominican Republic and the colonies of the United States, Great Britain, France and the Netherlands.

Since Puerto Rico is an American possession our first interest is to find out what happens in that part of Latin America which belongs to us. It is an island of great natural beauty but it suffers from widespread poverty and the effort to improve its material condition has only partially succeeded.

Professor P. E. James has written:

> People of the United States need assume no air of superiority when they speak critically of the looting of the resources of a continent by the Spaniards and the Portuguese, or when they observe the "backwardness" of the present Latin American countries. If the people of the United States wish to know why Latin Amerieans are not eager to share the material benefits of North American commercial enterprises, they need only examine the plight of Puerto Rico.

About 2,000,000 people live on this island which is the size of the state of New Jersey. Nearly all Puerto Ricans could eke out an existence on the island if a more balanced economic structure were in force. Some steps have been taken in that direction. However, it is an oversimplification to pose any single reform as the answer to all Puerto Rico's problems.

The city of San Juan has an everage of 24,18 people per poorly housed square mile. Those sections of the city known as "La Perla," an area by the sea, and "El Fanguito" the "little Mud Hole" are notorious for the shacks which exist among mud, stagnant water and refuse. Thousands of Puerto Rico's poor are crowded into such places.

In the country, conditions are better but poverty is everywhere. The primitive huts of the jibaro, as the peasant farmer is called, are the dominant notes of the landscapes. More than half the houses in Puerto Rico are ten to seventeen feet square,

have two rooms, a living room and a bedroom, and count between three and four persons to every bedroom. The average one of these primitive country houses has little or no furniture, many sleeping in hammocks, and even more sleeping on the floor.

Eighty per cent of the houses in Puerto Rico are worth less than four hundred dollars. Recently a concrete factory has been started to produce that material for small and inexpensive homes to cost about six hundred dollars.

Child labor is universal in this island where at ten years of age the youngsters start working in the sugar cane, tobacco, fruit and coffee districts. Four out of ten of the families use no milk and those who do, have less than a pint a day. This is not a very encouraging picture when doctors tell us a growing child should have nearly a quart of milk per day.

Because Puerto Rico is an American possession it is stronger in American priests and religious than any of the other Latin American units. The clergy is excellent but, of course, there are far too few of them and the economic wretchedness of the island is often accompanied by equal spiritual wretchedness.

Ninety per cent are baptized and many seek Confirmation. Matrimony is very often overlooked while only a small number go to confession and Communion. Ten per cent go to Sunday Mass regularly in the better areas and a smaller number elsewhere.

Most prominent among the priests on the island are the Redemptorists of the Baltimore Province. In 1902, the Fathers of the province began their apostolate in Puerto Rico where Spanish Redemptorists had been laboring since 1886. After Spanish American War and the cession of Puerto Rico to the United States by the Treaty of Paris, December 10, 1898, the Church and State, united under the Spanish regime, were separated. The lot of priests, forced to depend upon their poverty-stricken flock for support, became a hard one. Many of the Spanish clergy returned to Spain so that in 1899 there were only 109 priests for a Catholic population of 950,000. American Protestant missionaries flocked to Puerto Rico, and with the introduction of the American public school system, in which the teaching of religion was strictly prohibited, the spiritual state of the people became alarming.

In 1901 at the request of the Most Rev. Placide Louis

Chapelle, Archbishop of New Orleans and Apostolic Delegate Extraordinary to Cuba and Puerto Rico, and also of the Most Rev. James Blenk, Bishop of Puerto Rico, the Most Rev. Matthias Rause, Rector Major of the Redemptorists, resolved to send missionaries from the United States to Puerto Rico.

Since that time the work of the Redemptorists has increased in a remarkable manner. They have at the present time eleven parishes in which there are 55 priests. Most of these parishes have chapels where Mass is said every Sunday, or if this is not possible, once a month.

The Society of Mary, the Marianists, of the Province of Cincinnati have two foundations on the island. At Ponce they have the Colegio Ponceno de Varones which was founded in 1930, an elementary and high school with more than three hundred pupils and a faculty of nine religious as well as several laymen. They conduct also the Colegio San Jose at Rio Piedras for about four hundred elementary and high school students. Shortage of personnel and the growing needs of missionary work in China and Japan have limited further expansion of the order in Latin America for the present, although such expansion is contemplated as soon as circumstances permit.

The Recollects of St. Augustine of Omaha, Nebraska, have five priests working in Puerto Rico at Gurabo, Adjuntas, Patillas, and Juncos. In addition, the Capuchins of Pittsburgh, Pennsylvania, the Holy Ghost Fathers and the Vincentians have priests working in Puerto Rico.

Since 1948 the diocese of San Juan has undertaken a major project in bringing in the Benedictines who have taken over the parish of Homacao and have set up an abbey nearby, complete with novitiate and vocational school.

There are more American nuns in Puerto Rico than any other Latin American country, eleven orders having sisters missioned there. The first of the nuns to go to the island were the Daughters of Charity of St. Vincent de Paul, St. Louis Province. In answer to an appeal from the Redemptorist priests in Mayaguez, six of the sisters from Emmitsburg, Maryland went down in 1905 to open a parish school. It was opened in August of that year and was the first parochial school on the island.

The work of this pioneer school has continued through the years under the name Immaculate Conception Academy. At first, with six sisters, it was a grade school only, but soon it developed, and at the present day is operated as a grade school, an academy with full academic courses, and a commercial school. The personnel now consists of fifteen sisters teaching about six hundred pupils.

Sisters from this school, in the early days, also taught in a second school located in a section of Mayaguez known as the Playa. In 1928 this second school, known as Mountcarmel, became an independent parish school with seven Sisters of Charity installed. It is now a grade school with about four hundred pupils.

Besides teaching in these two schools, visiting the sick and the poor, the Sisters are also engaged in doctrine classes, in the work of soup kitchens, and in the free distribution of meals to the poor. In connection with the Academy of the Immaculate Conception, one sister has charge of the distribution of food where two hundred fifty people are served daily in the dining room.

During 1945, the sisters at Mountcarmel School served 21,194 meals from the soup kitchen; 856 breakfasts, besides 1889 meals given out from the house kitchen. The doctrine classes are conducted in the suburbs surrounding Mayaguez. The sisters visit these places regularly, giving catechism instructions to children attending public schools.

In 1944, the Sisters of the Holy Family of Nazareth, Immaculate Conception Province at Philadelphia, Pennsylvania, were sent to a new mission at Hato Bey. The mission parish in this town conducted a four-grade school plus a kindergarten assisted by three lay teachers.

Upon their arrival in Puerto Rico, the sisters immediately took charge of the parochial school, Colegio del Espiritu Santo, for the so-called better class of people the afternoon classes devoted to the poor population of the parish, and the catechetical classes on Sunday afternoons at Buena Vista, the poorest district of the parish.

The school at Hato Rey has increased to an enrollment of more than four hundred and has necessitated the erection of a separate building which will serve exclusively as a school. Formerly, the chapel was used for part-time classes. Also, two ad-

ditional teaching sisters were added to the staff enabling the opening of higher grades for the first time in the history of the parish.

Just four years after the American occupation of Puerto Rico, in 1902, a group of sisters of the community of the Mission Helpers of the Sacred Heart began their missionary activities by visiting people in their homes and conducting classes in Christian doctrine for children and adults. Visiting inland towns for two or three weeks at a time, the sisters were able to give religious "first aid" to the pastors by preparing groups for the reception of the sacraments.

Today, the influence of the twenty-two Mission Helpers continues to be felt in every part of the island and the work is centered around three convents. Two are mission centers and the other is St. Gabriel's School for the Deaf, the only one of its kind on the island, where eight sisters take care of the sixty boys and girls who board there during the school year. The sisters do not lose contact with their former pupils when their elementary schooling is completed, but arrange reunions for the adult deaf and facilitate their opportunities to receive the sacraments. In addition, the sisters visit the patients in a municipal hospital, and with the help of lay catechists, give weekly religion classes to all the grades in a nearby school for blind children.

The missionary work done by the seven sisters at the Little Flower Convent in Ponce extends over the entire southern diocese. At the graded center in the convent, religion classes are given four times weekly. A girls' reformatory and four country missions are visited weekly where graded classes in religion are also given. Every morning the sisters are out census taking and parish visiting. A little town high up in the mountains is a scene of intense activity every week-end when the sisters come from Ponce, as the visit the homes, hold religion classes and choir practices, have club meetings and supervise recreational programs. At this mission and at the Convent in Ponce, weekly classes in method are given to lay catechists, young men and young women, without whose active help the sisters could not properly grade their religion classes.

At the request of the Bishop, two of the sisters are continually visiting other towns where they stay for three or four weeks, during which time they visit the families in the morning,

doing religious social service work, and have religion classes after school hours, and sometimes in the evenings. After each mission, the sisters return to their convent for a week before going away again.

St. Ann's convent is known by almost everyone in Pureto Rico because of its chapel in the heart of San Juan where there is daily exposition of the Blessed Sacrament. There are seven Mission Helpers sisters at this convent engaged in the work of Confraternity of Christian Doctrine. They also conduct classes in religion at four San Juan parishes and at several other missions. Twice a month, two of the sisters accompany an American Redemptorist father to the leper colony to visit the patients and give them religious instruction.

Since March 1945 when the Confraternity of Christian Doctrine was officially established by Bishop Davis and placed under the diocesan supervision of the Mission Helpers of the Sacred Heart, St. Ann's Convent has been the diocesan center of this organization. The office has a permanent exhibit of catechetical material and is a treasure house of information and service for priests, sisters and lay catechists. Here, a two year course in religion and methods leading to a certificate conferred by the Most Reverend Bishop, is given to lay catechists. There are ninety persons now enrolled in these classes.

The sisters have also organized Confraternity of Christian Doctrine catechetical centers in twenty-four parishes and missions, where classes are given by over three hundred and fifty lay catechists. The sisters constantly visit these centers in order to stimulate and promote Confraternity activities.

Catechists who live too far from San Juan to attend the method classes there, respond enthusiastically to the week-end Institutes given by the sisters during the summer at seven central towns. More than five hundred people representing eighty-four parishes and missions attend the classes.

The Sisters of St. Francis (Philadelphia Foundation) in 1945 accepted a school mission at Barranquitas, Puerto Rico. They became the first religious teachers in La Academia Monsenor Willinger which previously had been staffed by lay teachers. The school is a high school with courses leading to college entrance and is under the general direction of the pastor of St. Anthony de Padua parish church. With almost two hundred

students the sisters are gradually making religion a more potent factor in the daily life of the people. This is the only foundation this community has in Latin America.

The Sisters of Divine Providence of Allison Park, Pennsylvania are working in Puerto Rico in conjunction with two orders of priests. At San Felipe, Arecibo the Holy Ghost Fathers have a school with grades from kindergarten through high school, and the sisters help with the teaching.

At San Miguel in Utuado, the Capuchin Fathers of Pittsburgh have a mission school and a flourishing parish. The sisters of Divine Providence are in charge of the school and they have also established a clinic which ministers to hundreds of the poorest and most destitute.

In addition to their regular work in the classroom, the teaching sisters devote two or three periods weekly to catechising in the country districts. Here they find a vast field for real missionary endeavor. Immediately after dismissal of school, two or three sisters set out with one of the missionary fathers to an outlying district where the children assemble in some ample place—mission chapel, packing house, tobacco shed, or open-air shelter—to instruct the children in the rudimentary doctrines of the Faith and in the practices of worship and morals. Numbers are prepared annually in these classes for their first reception of the Sacraments. In many cases the children thus instructed become aids to the busy missionary in districts, that the fathers cannot easily reach.

At Rio Piedras the Sisters of St. Francis of Mount Alvernia, Pennsylvania, have been put in charge of the Colegio San Antonio, a grade and high school with approximately six hundred pupils. The sisters also have the Escuela San Francisco at Ceperos, a school for poor children where there are some ninety pupils. Colegio Santa Cruz at Trujillo is conducted by two of these sisters who teach about seventy children in grades one and two.

Some 2,000 children are reached weekly in the after class instructions and the Sunday school classes. Besides teaching their regular classes each day, the sisters have change of nine catechetical centers. The Confraternity of Christian Doctrine has been officially established in the parish of San Antonio de Rio Piedras and lay teachers are prepared to assist the sisters in conducting the catechetical classes.

The sisters of Mercy of Pittsburgh, Pennsylvania have one mission in San Juan where they conduct the Academia Catolica and a mission at San Conrado in the La Perla district. The latter is entirely catechetical work. Over four hundred attend the academy and the catechism class is about half that number.

The mission work of the Sisters of St. Joseph of the Brooklyn diocese is done at Ponce, San German, Lajas, and in Santurce. The community conducts children's hospitals and clinics, nursing school, two day academies, and does catechetical work with children. Nineteen sisters are devoting themselves to this labor.

The Missionary Sisters of the Most Blessed Trinity of Holmesburg, Pennsylvania, have three foundations on the island of Puerto Rico. At Rio Piedras there are four of the sisters engaged in home visiting and catechetical instruction both in the town and in the surrounding suburbs. At Aguadilla in the Ponce diocese there are five sisters who carry on a similar missionary program. Here a school is conducted for the children of the rural sections and rural milk stations have been established in connection with the mission.

At Coamo, also in the Ponce diocese, seven sisters are in charge of the Colegio de Valvanera, an elementary school for the children of the town. After school and over week-ends the sisters go out into the country districts to hold doctrine classes for the jibaro children and to visit in the homes. During the summer the sisters go to some of the more distant towns and spend a few weeks in instruction work and preparing classes for first Holy Communion.

The Sisters of the Third Order of St. Dominic of the American Congregation of the Holy Croos, Brooklyn, have rendered service in the Puerto Rican mission field for the past thirty-nine years, the first band of sisters having left the states on August 20, 1910, for Bayamon. Pupils in five elementary schools, two junior high schools, and two high schools offering commercial and academic courses reap the benefits of the unstinting labors of the sisters. These sisters are, of necessity assisted by several lay teachers because of the ever-increaing number of children attending the schools and the limited number of sisters available to continue the program of expansion.

The Holy Cross foundations are at Isabela, Catano, Yauco, Bayamon and San Juan.

In their recently launched and rapidly expanding Latin American program, the Sisters of St. Dominic of Adrian, Michigan, have staffed the parochial school in the city of Guayama, Puerto Rico. Nine sisters work there in cooperation with the Redemptorists of New York who are in charge of the parish—St. Anthony de Padua.

In the Dominican Republic the Catholic atmosphere is much the same as it is in all the West Indian countries of Latin origin. There is a strong tradition of faith but less practice of the tradition. Nevertheless, there is retained a primitive and simple faith among the masses of people. The reason for this absence of practice, of course, is the paucity of clergy which has existed for so long a time. There are less than thirty priests of Dominican birth in the republic though with foreign help the total reaches 100. In 1945 Archbishop Pittini of Ciudad Trujillo, who was once provincial of the Salesians in the United States, was given an excellent Dominican priest as Coadjutor Bishop while the local head of the Jesuits was named Auxiliary Bishop. Hope lies in the present efforts to encourage many more vocations to the priesthood.

The American missionary activities in this tropical republic are extremely small. The Redemptorist priests of the Baltimore province have been in the Republic since 1946. They now have two parishes with some mission stations and altogether have charge of 100,000 souls.

The Recollects of St. Augustine of Omaha, Nebraska, have five priests in the Dominican Republic working at San Cristobal and Salcedo.

The Sisters of St. Dominic of Adrian, Michigan, have erected a fine, large, modern boarding and day school for girls in the capital city. Eleven sisters staff this school which accommodates the students of leading families of the Republic, diplomatic families, and families from other countries in the area. In addition to operating their school, the sisters do catechetical and social work among the poor.

The turbulent history of the black Republic of Haiti cannot be recounted in this brief survey. However, it is well to note that the very different background of this nation removes it from the tradition of the other Latin American countries just as much as the Indians of the Andean highlands are removed from

the same tradition. The complexities of race and the exaggerated writings on voodooism and fetichism in Haiti are subjects which have been treated by many authors and cannot be examined in detail here. However, the republic does suffer from the usual lack of clergy and very serious economic conditions which make poverty widespread.

To help overcome the handicap of an insufficient number of priests, one of Haiti's five dioceses, Aux Cayes, was assigned by the Holy See a few years ago to the Oblates of Mary Immaculate of New England. Bishop Louis Collignon, born in Belgium but raised in a suburb of Boston, has worked wonders in Haiti with this missionary community. There are now twenty-five Oblates in Haiti and their activities are numerous and varied. In the Diocese of Alex Cayes, in addition to the Bishop's house and the Vicar-Provincial house, there is a novitiate and juniorate for the training of native clergy and a clinic in which the fathers are assisted by sisters from Quebec, The fathers conduct schools, orphanages, clinics at seven mission parishes and work at a sanatorium in the Archdiocese of Port-au-Prince.

The Oblate Fathers emphasize in Haiti the ordinary parish work. Each parish has several (six, seven or more) outposts, or mission chapels, visited as much as possible, once a month on Sundays. Schools are maintained in these chapels during the week, mostly to teach catechism. Much hope is placed in these schools if they can be converted into regular schools.

Stress is also placed on the most important work of forming a native clergy, both secular and regular. Already, native students have been sent back to the novitiates and seminaries in Colebrook, New Hampshire, and Natick, Massachusetts. They will return to the republic to become much needed and helpful members of the native clergy.

There are five American sisters of the Daughters of Wisdom of Aroostook, Maine, working in Haiti. This community of sisters into which the Americans have been accepted as fellow workers, conducts schools, academies, hospitals, orphanages, lazarettos, and rest houses and so the sisters' undertakings are extremely wide and varied.

The mass of the Cuban people, as those of the Dominican Republic, Haiti and Puerto Rico are potentially, if not always actu-

ally Catholic. The religious tradition is deeply rooted in them. Their practice may often be bad; their ignorance of the catechism lamentable; their devotion to the precepts of the Church lacking. However, the religious instinct and even the Faith is within the West Indian peasant and the centuries of Catholic background which come down to him through his Iberian ancestors have not disappeared. Catholicism is in the blood, in the social customs, in the language and in the folklore. There is needed only the stimulus of religious revival to pull these people out of their lethargy.

The Church in Cuba enjoys the respect of the people and has never suffered persecution or governmental interference in its work or administration. It has not, however, always been a vital force in the personal lives or the social actions of the Cuban people. The chief lack of the Church in Cuba has been, and still is, a sufficient number of priests and churches. Because of the division of the social classes native vocations to the priesthood have been few. Even at the present time, almost 50 percent of the Cuban people have no obligation to assist at Mass on Sundays because no priest or no church is available to them.

Another grave deficiency is the lack of a parochial school system. The lack of popular religious instruction in youth is painfully evident among Cuban adults. Among the more cultured people there is much religious indifference and among the less educated superstitions, sometimes of rather vicious nature. Fundamental beliefs and moral obligations are often unknown or apprehended only in a vague way.

To this ready and favorable soil the Augustinian Fathers of Villanova, Pennsylvania, have brought their ability and energy and are making an enormous contribution in education, parish work, help to the sick and the poor. Some 21 priests are engaged in conducting the Colegio San Augustin, a secondary school for boys, and El Cristo parish church in Habana, St. Augustine's Church and St. Rita of Cascia church in Marianao, and the Catholic University of St. Thomas of Villanova.

The Catholic University was opened on the first of October, 1946, the first private University in the history of the republic. Its foundation is directly the result of the indefatigable zeal of Fr. Lorenzo Spirali, O.S.A., and the generosity of a group of

Cuban families, friends of Catholic education. The University has Schools of Philosophy and Letters, Education, Civil and Public Law, Commercial Sciences, and Liberal Arts. It is rapidly becoming an important institution in the republic despite the fact that legal recognition is still given only to the University of Havana. This makes it difficult to obtain a student body. But the unflagging efforts of the Augustinian priests have seen the University grow and expand and government recognition of its degrees must be forthcoming in the not too distant future. The influence of the university towards the spread of the Faith and the development of an enlightened Catholic intelligentsia is inestimable and bodes well for the future of Catholicism in Cuba.

The most recent achievement of the Augustinians in Cuba is in Buenavista where a school, clinic and chapel have been constructed. The "Clinica de San Lorenzo" consists of three departments and a chapel for about six hundred people. The clinic proper is on the first floor, the school on the second, and the quarters of the Missionary Servants of the Most Blessed Trinity on the third.

For the most part, the work carried on in the clinic is accomplished by volunteer doctors, nurses and laywomen who give a morning or afternoon of their time. The clinic maintains a staff of 48 doctors who give their services gratuitously. In the first three weeks of operation the clinic handled 200 dental cases, 316 general medical cases, 193 laboratory examinations, 72 fluoroscopic and radiographic examinations, 46 minor treatments, and 142 injections. More than 2,000 cases have been handled in all.

It has been established that the maintenance of the clinic will come from five chief sources: 1) free-will offerings; 2) annual governmental benefice from the National Lottery; 3) dues from the Membership Group; 4) benefits from theatres, carnivals, etc.; 5) annual grant from the city of Marianao.

The school has almost 200 students enrolled and these children are supplied with uniforms, books, and other necessities for school work. A pre-primer school is also functioning for children who are not old enough for the first grade.

Classes are also conducted for adults in domestic science.

The Missionary Servants of the Most Blessed Trinity, a religious congregation of sisters, founded by Very Rev. Thomas A.

Judge, C. M., have established a missionary cenacle at San Lorenzo's and form a major part of the clinic. There are four sisters, two of whom are nurses.

One of the Sisters, writing in the December, 1948, issue of the *Holy Ghost Messenger,* describes their work in the new missions as follows:

> We have been here three weeks and it seems as though we have always been here. We are not completely organized yet, but we have been visiting regularly the homes of the poor—and they are really poor, with whole families in one or two rooms. Their spiritual plight is even worse, so many unbaptized, so few who have received Holy Communion, the children sadly neglected. Last Sunday showed the results of our visiting. We had 150 children at Mass, and this Sunday the numbers had increased so that we had over 200 girls and about 125 boys at the Children's Mass. Add to this 5 adults and you will know our little church was filled to capacity. Many of the adults stood during Mass, and five little boys were on the lower steps of the altar. Father was much pleased, although worried as to space. He is afraid in another few weeks we will have the children hanging from the rafters. We have "Doctrina" classes three afternoons a week, and we take the older girls in special evening classes.

Turning our attention to the small islands of the Caribbean which are colonial dependencies, we have the Virgin Islands which are owned by the United States and were purchased by that government in 1917 from Denmark. The year after the purchase the American Redemptorists of the Baltimore Province took over the care of the Catholics on the islands. They have charge of three parishes and three mission stations. There are ten priests on the two islands of St. Thomas and St. Croix. The American Redemptorists are the only Catholic priests on the islands.

There are two communities of sisters in the Islands, the Sis- of Charity of New Jersey and the Missionary Canonesses of St. Augustine from New York and Philadelphia. The Sisters of Charity conduct an elementary school and a high school at St. Thomas. In addition to their teaching these sisters visit the neighboring

towns after school three days a week and conduct religion classes including preparation for First Communion and Confirmation.

The Missionary Canonesses have two convents and a country missionary school on the Island of St. Croix. At Frederiksted they conduct a free grade school and give commercial courses to students of junior high school age. The same thing is done at Christiansted and in addition there is a country school fifteen miles from town at Barrenspot where two lay teachers instruct about 150 boys and girls up to the sixth grade.

Besides teaching, the Canonnesses help the Redemptorist Fathers in the work of visiting the abandoned poor in the country districts. On Sunday they accompany the priests who say Mass at four country chapels.

Every Tuesday and Saturday two religious from Christiansted go with the priest to the leper colony where among the eighty four inmates there are some 36 Catholics. The leper home has a permanent chapel built through American generosity. The Canonesses direct the leper choir and give religious instruction as a result of which some remarkable leper conversions have been recorded.

Further, both at Frederiksted and Christiansted, the sisters weekly drive to various estates where in the laborers' huts they prepare the way for the coming of the priest.

The British West Indies include not only several islands in the Caribbean but mainland possessions. In these areas there also are American religious communities whose representatives are working at various tasks.

The Missionary Canonesses of St. Augustine, whose work in the Virgin Islands has just been mentioned, are also at work in the Leeward and Windward groups of islands. At Antigua they conduct a private school which begins with kindergarten and prepares the pupils for the Senior Cambridge School Certificate and Matriculation Examinations. They also conduct an elementary free school, do catechetical work among the Government school children and conduct weekly instruction classes for converts both in town and at the country church. Visits to the leper colony where there are rarely more than three Catholic inmates, to the hospital, and to the sick at their homes, belong to the holiday activities. The same work is done on the island of St. Kitts.

On Nevis, twin colony of St. Kitts, there is neither convent nor resident priest. Some time ago a small church house was acquired where once a month the parish priest of St. Kitts offers Mass. Every other week two religious from St. Kitts sail on Friday after school hours to Nevis where they remain until Sunday afternoon spending their time in catechising small groups of Catholics and giving instruction to non-Catholics.

On Montserrat, the sisters have a flourishing school in the midst of an extremely poor population. At regular intervals throughout the year the religious accompany the priest to the Catholic communities scattered in the mountain vallyes and give instructions before and after Mass which is usually said in a hut. They also pay many home visits in an attempt at relieving the results of religious ignorance and moral degradation.

In the Windward Islands the Missionary Canonesses carry out the same type work at Roseau, Pointe Michel and Portsmouth. Their schools often include industrial sections and the teaching of trades of all sorts. The same program of religious instruction and catechetical activities is carried on.

Included in the British West Indies is the mainland colony of British Guiana. Here the American Ursulines and the Sisters of Mercy are both established as missionary communities. The Sisters of Mercy first went to British Guiana in 1895 but the group came from England, Ireland and Scotland. In 1935 their work had grown to such an extent that they appealed for help to the Sisters of Mercy of the Union in the United States. The call was met with a generous response and the Scranton Province was assigned the care of the British Guiana Mission. However, workers were chosen from various provinces.

In the colony the community conducts a leper hospital, four large city schools, and orphanage in a country village, and three schools for Indians in the Northwest district. In 1945 the sisters were placed in charge of the new Catholic Hospital, Saint Joseph's Mercy, which was opened by the Catholic laymen of the "Sword of the Spirit" movement. This is the first Catholic hospital to be established in British Guiana and in its first year it has served a far greater number of non-Catholics than Catholics. It makes no distinction as to creed or color. The nursing-staff is made up of negroes, Chinese, East Indians, and Portuguese, as are the patients.

The Leprosarium and Saint Joseph's Hospital are conducted by American sisters but in the schools the American sisters work hand in hand with the British and native sisters. The school buildings are Vicariate property, but the teachers' salaries are paid by the Government; hence they are called Government Grant-in-aid Schools, and come under Government educational regulations. A half hour a day is allowed for religious instructions. Teachers are appointed by the Educational Department; hence many of the secular teachers are non-Catholics whereas the pupils are practically all Catholics. In each of the large schools operated by the community of sisters there are two or three nuns while the rest of the staff is made up of negro teachers, who in many instances are not Catholics. The work of religious instruction of the hundreds of children falls upon the few sisters and catechists paid by the community. The poor parents are unable to support their own Catholic schools as is done in the United States and the majority are either too ignorant or too indifferent to demand Catholic teachers for their Catholic children. Widespread poverty and ignorance are responsible for this apathy. And even the few Catholic secular teachers have very little religious education or appreciation of the Faith.

A few years ago when there was question of the Government abolishing dual control of denominational schools and taking complete control, a Catholic Teachers' Association was formed and a Religious Syllabus was drawn up for all the Catholic Schools throughout the colony. These number 26. Of these, eight are conducted by the Sisters of Mercy, two by the Ursuline Sisters, and the remaining sixteen by secular teachers. Each school has a priest as manager. These, together with the Bishop, constitute the Catholic Governing Body.

In order to assist the secular teachers with following the Religious Syllabus, a committee was formed of two Jesuit fathers, one Ursuline sister, one Sister of Mercy, and four secular teachers. This committee arranged lectures on the teaching of religion which are given during August of each year. Out of the 200 secular teachers employed in the Catholic schools, from thirty to fifty attend these lectures. This gives some idea of how few the Catholic teachers and the Educational Code makes it almost impossible for American sisters to get into the schools.

The Leper Colony at Mahaica, British Guiana, where six

American sisters are working, is a little village in itself. There is a Catholic chapel, and Anglican chapel, and a chapel where other denominations may hold their services; also an East Indian temple. The men and women's compounds are separate and in each there is an infirmary for bed-ridden patients and cottages for perambulatory patients kitchens, work shops, etc. The patients are mostly negroes and East Indians.

There are two homes for leper children, and here, too, the chief concern of the sisters is to keep these little afflicted ones happy. They have a few hours for lessons each day; the big girls sew, the big boys do tailoring; there are reactional facilities and a beach.

The other side of the picture is the daily dressing of loathesome ulcers, the nauseating odors, and at times the petulance and seeming ingratitude of the lepers. It is indeed a heroic work.

The Ursuline nuns of Kirkwood, Missouri, have a convent for Georgetown, British Guiana which includes St. Rose's school for the poor white and colored children, and the diocesan orphanage for girls. At Berbice are four Ursulines providing education for more than five hundred children. Linked with the Berbice mission are the two neighboring centers, Port Mourant and Candje Creek, where the Ursulines teach catechism on Sundays. At Port Mourant more than seven hundred children assemble in one long building. These children are for the most part East Indies and negroes, with some Chinese, Portugese and various mixtures.

In 1894, the community was asked to take over work at Barbados in the British West Indies. The sisters opened St. Patrick's School with seven pupils, no money, but much faith. Year by year the pupils increased and there are now over five hundred with a morning meal all the year round, Saturdays and Sundays and holidays included. They also give the children a free, hot mid-day meal. There is a large infants' class and the school work continues until the children have the equivalent of the eighth grade. This is followed by the domestic science class which includes sewing, laundry, cooking, housework, first aid, and lessons in the care of children. On Sundays the nuns hold a class for women attended by fifty or more weekly.

Continuing with the British West Indies, we come to the

island of Trinidad. There are four American sisters on this island, members of the Corpus Christi Carmelite sisters of Kearney, Nebraska. The nuns are engaged principally in social welfare and catechetical work. In Port-of-Spain they have charge of the Girls' Industrial School, the Hospice for the Aged, a day nursery and infant school, a hostel for working girls and a breakfast shed. One sister is Probation Officer at the Juvenile Court and several of the sisters visit the prison, the hospital, St. Ann's Mental Hospital and other institutions. There are a number of catechism centers where children and adults are instructed and a good deal of parish visiting is done and sodalities are organized.

Outside of Port-of-Spain there is a convalescent home for children with a Carmel attached and an infant school at Tuna Puna where parish work is also done. Most of the sisters are English or native sisters and the American sisters participate in all these activities according to needs and their abilities.

Geographically, the Bahama Islands, a part of the British West Indies, barely push their way into Latin America by being on the edge of the Caribbean area. Known chiefly as a winter resort, the Benedictine Fathers of St. John's Abbey at Collegeville, Minnesota have been serving there as missionaries for more than fifty years. At present there are thirteen missionaries in Nassau and seven on the out-islands working under the Vicar Apostolic, a former monk of St. John's Abbey. The Sisters of Charity from Mount St. Vincent-on-Hudson, New York, are in charge of the Catholic free schools. They are assisted by native sisters of Blessed Martin de Porres Convent in Nassau and by lay teachers. In some of the schools the enrollment is over 400 of whom many are non-Catholics. Altogether, more than 2,000 children are taught in the Catholic Schools in the Bahamas.

In Nassau itself there are five Catholic churches each with a school attached. Another church and school is located at Fox Hill about five miles from Nassau. Recently the Benedictine Fathers opened a high school in Nassau and a new school and monastery at Fox Hill known as St. Augustine's Priory and St. Augustine's School.

The missionaries lead a community life in Nassau. From the Priory the Fathers go on motorcycles to the various churches, schools and institutions assigned to their care. Daily one of the Fathers visits the patients in the government hospital, the infirm-

ary and the tuberculosis ward. Another serves as Catholic chaplain to the soldiers; still another has charge of the spiritual welfare of the prisoners. Every Saturday, one of the Fathers journeys to the lazaretto eight miles away to offer Mass and minister to the welfare of the lepers.

The missionary's day is well filled. In each church there is some form of service every evening—devotions, choir practice, convert instruction, Holy Hour, society meetings, confessions. In Nassau there are about 250 adult conversions a year. Some convert classes in the larger churches may number as many as fifty regular attendants. The largest of the churches has a congregation of 1,500 but on account of the poverty of many, the attendance at divine services suffers.

There are over 600 islands and islets in the Bahamas group but only a small number of these are inhabited. Outside of Nassau, which lies on New Providence island, the mission has a resident priest on Harbour Island who takes care also of the Catholics on Eleuthera Island; one on San Salvador, the island on which Columbus first landed; one on Long Island and two on Adros Island. Several other islands are visited from time to time from Nassau.

In each of these islands there are a number of stations to which the resident priest goes at stated intervals and each station has a school. However, only on Harbour Island are there sisters who do the teaching. Catechists take care of the teaching at the other schools. There is also a resident priest at Cat Island who is, however, not a Benedictine Father but a convert Anglican minister who used to have charge of the church on Long Island before his conversion and who then labored for twenty-five years in Australia. Being a gifted architect, he has done valuable service to the mission in the development of its building program.

There are approximately 10,000 Catholics in the Islands the majority of whom are negroes who before their conversion belonged to one of the many Protestant sects in the islands.

We have mentioned earlier the Sisters of Charity from Mount St. Vincent, New York. The sisters through the years since 1889 have opened one school after another on New Providence Island and on Harbour Island. At present there are five on New Providence and two on Harbour.

Another work conducted by the Sisters of Charity is the Madonna Day Nursery which includes a clinic and dispensary.. The disasters resulting from the severe hurricane of 1926 led to this endeavor. In the storms many sponge boats were lost together with their crews and the families of these sailors were reduced to extreme want which compelled mothers to go out to work for the support of their children. The sisters saw the need of a day nursery where the children of these mothers might be cared for.

In addition to the activities already mentioned, the sisters pay weekly or bi-weekly visits to the prison, the industrial home, and the leper colony, in all of which they find ample scope for the practise of the spiritual and corporal works of mercy.

The newest phase of missionary labor in which the Sisters of Charity participate is the training of a community of native sisters. These women are trained for social work among their own race on the islands. They undertake the work of visiting and instructing the sick and aged negroes in their homes and they frequently assist the American sisters in the various schools.

The last of our Caribbean countries is the British island of Jamaica. Most of Jamaica's population is desperately poor. Only ten percent of the wage earners receive the estimated minimum living wage of twelve dollars per week. The problem is the same here as it is elsewhere in Latin America. Too many large estates, too many landless workers, too few peasant proprietors. A Royal Sugar Commission in 1929 stated that "the settlement of laborers on the land as peasant proprietors offers the best prospect of establishing a stable and prosperous economy in the West Indies colonies." And later it observes that "the considered opinion of Communism after Commission, royal and plebeian, has been ignored for one reason only: land settlement is contrary to the interests of the white planters."

Fifteen thousand of the population on Jamaica is white, 8,000 Chinese, 3,000 Syrians and 50,000 East Indians. The principal section of the population is negro, the chief source of labor in building the Panama Canal and to be found everywhere throughout the West Indies.

Living conditions are bad on the island. The average peasant lives in a miserable one room dwelling with practically no furniture. There is no sewage disposal outside Kingston and

the water supply is very poor. Forty percent of the school children in Kingston are undernourished and 30 percent have bad teeth from poor food. Production is so unbalanced in the country that even though cattle is one of their principal products, more than half a million dollars in canned milk is imported annually. Though its waters are filled with fish, it imports a million and a quarter dollars' worth of canned sea food every year.

There are three communities of American nuns working in Jamaica and a community of sixty-five Jesuits from the New England Province—by far the largest concentration of American priests below the Rio Grande.

The Sisters of the Third Order of St. Francis of Allegany, New York, have four foundations which comprise sixteen elementary schools, five high schools, one teacher training college, one commercial school and one preparatory school. The U.S.O. buildings erected on their property during the war are now being converted into hotels for working girls. The sisters are also training a native community of about thirty colored sisters.

The Convent of Saint Dominic at Blauvelt, New York, has sixteen sisters operating St. Joseph's General Hospital in Kingston. The hospital accommodates about fifty patients and is the only Catholic hospital on the island.

The Missionary Sisters of the Society of Mary of Bedford, Massachusetts, conduct the leper colony at Spanishtown on Jamaica and have nine sisters working there. Here they have performed a miracle in establishing clean and efficient buildings and methods for caring for the lepers. Not only have they introduced special medical treatments to help arrest the disease but they have brought great contributions to the well being of the patients. They have established classes to learn various trades, have obtained clothing and other necessities, have improved the mental condition of those suffering intensely and often going blind. Religious instructions are given and Mass is offered regularly by the chaplains assigned to the colony.

The most exciting news from Jamaica concerns the program of co-operatives developed by the American Jesuits from the New England province. Under the energetic and able leadership of Father John Peter Sullivan of Charlestown, Massachusetts, a laboratory of social action has been developed in his program of trade-unions, co-operatives and credit unions.

Commencing with a small group of Sodality men who met once a week to discuss the doctrine of the Mystical Body of Christ, Father Sullivan trained them in the Dialogue Mass and when the time was ripe led them from corporate worship to co-operation in work.

Co-operatives were a basic and crying need of their people. The Jamaican Catholics, one in seventeen with a total population of seventy thousand, were a small and poor minority. Fifty percent of the population is illiterate, an embarrassing percentage born out of wedlock, an alarming number of men without steady employment, and all but a relatively few earning less than $10.00 a week, forced to live in housing conditions that were frightfully bad, trying to support families that were undernourished from lack of proper diet and everywhere subject to disease.

Many Royal Commissions and Jamaican Committees have studies these problems and recommended measures ranging from housing grants to birth control. However, all these efforts were welfare measures and merely alleviated conditions rather than provide permanent remedies.

The ten sodalists in Father Sullivan's group, without any subsidy, save determination and spiritual motivation, resolved to enable their people to achieve self development. They set to work studying co-operatives—producer, consumer, and marketing, and credit unions—and began a campaign of adult education toward that goal. It was five percent academic and ninety-five percent organizational from then on.

Father Sullivan became a familiar figure crossing the island on his bicycle, moving from town to town, stopping overnight at the nearest mission station, until at the end of five years there were 221 credit unions in operation.

The Jamaican people were hopelessly resigned to helplessness and the biggest job was to prove to them that they could help themselves. It was slow, hard work. There was no equipment. Everything had to be begged from notebooks and ink to pamphlets and books on the co-operative method. Basic to the whole structure of co-operatives are Credit Unions, in other words, co-operative banking in which the depositors own the bank themselves; loan the money to each other, and derive for themselves whatever profit there is in the banking enterprise.

A man may need $10.00 at once. It would take months for most of them to save that much. Borrowing it would only put such poor people deeper in debt, with the interest and all. But at their credit unions the pooled resources of their friends allow them to borrow at 1 percent or less. All the interest money goes into dividends for the members instead of to an outside group of bankers. Thus they not only help each other in time of need, but they benefit themselves each time they help, whether it is to pay off debts, to repair their house, or for offerings for nuptial Masses or closed retreats or buying daily missals, as they do in Jamaica.

But credit unions are only a part of the co-operative program. Producers, marketers, and consumers all have their own co-operatives with their own forms suited to their own needs. Fishermen in Jamaica get no salary; only a small cut on the catch. Factory girls receive $3.00 a week salary. In the first really scientific Jamaican census, recorded in 1943, it was revealed that one person out of three, able and willing to work was lucky enough to have a job. Of the one-third working, 7.8 percent of them earned *weekly* from a few cents to about $4.00. And this in an environment wherein the cost of living on some items since 1939 has risen 400 percent.

Father Francis Kempel, S.J., of Akron, Ohio, was the pioneer in the field of co-operatives. In August of 1940 he organized a group of 15 men who could market fifty dozen eggs. Two years later he had eighty farmers who marketed, over and above what they needed for themselves, 1,000 dozen eggs. Instead of getting twelve cents a dozen for them, they received fifty to seventy-five cents a dozen.

The same thing was done with a bakery co-operative. Father Sullivan organized the fishermen into a co-operative with great success. There are also co-operative stores, housing projects, rural co-ops, 4-H clubs, and a Labor School at which Father Sullivan is one of the lecturers. There is also a training center at Gordon Hall in Kingston for girls who want to enter domestic service.

The important thing to realize about these activities is that they are all under the direction and control of laymen. The missionaries act as organizers and guide the projects until they are on their own feet. The purpose of these co-operatives is not so

much the financial profits but the training and self-confidence and especially leadership which inevitably results from the experience, directing co-operation, public speaking and seeing a plan through to completion.

The reader may be quizzical as to how this program may be effective in the bringing of people to Christ. This question can best be answered by Father Sullivan's own words:

> If, furthermore, the major aim of missiology is to transform the mission peoples into Christ, to transform them totally—that is, all their native institutions, cultural, political, economic and social, thus to create not a foreign but a native brand of the Universal Church—then it follows logically, it seems to us, that the foreign missioner must not perpetuate himself. He must quickly pass on responsibility to his native peoples as far as this passing on can be done reasonably and soundly. He must eventually leave and go back home as soon as the mission church has grown of age and is able to stand on its own feet without any foreign crutches.
>
> That is fine. It's grand, stimulating, breathtaking: the panoramic and sweeping lofty purpose of missiology, the establishment of the Church in fields afar . . . Now, if this is so, then, the logical question we just have to face is right here: At the present rate we are going, especially in the British territoris of the Caribbean theatre, how many centuries (barring miracles, of course) to reach the far horizons of missiology; that is, to make the Church in these Caribbean island and mainland territories fully self-sustaining, fully self-propagating? This is no facetious interrogation. It's honest and straight. In fact, it is heartbreakingly realistic. Principally because overwhelming sections of our peoples down here are economically and socially and, inferentially, religiously depressed.

One begins to have a picture of the problems Father Sullivan and the 67 other Jesuits from New England face in Jamaica. And one begins to see the validity of the social action program as a means of bringing men to Christ. At a meeting in the Dominican Republic in 1947 Father Sullivan picturesquely summed up the ida in his statement, "You can't expect a man to go to Church if he has no pants to go in."

A small group of young men work under Father Sullivan as organizers. They work without pay and have little more than the equivalent of our high school education. Paul Thompson, an outstanding one of the group, is a good example of the kind of leadership that has been developed among them. A government employee, he gives unstintingly of his time and energy at night and in his spare time organizing credit unions, in the spirit of love for his fellow Jamaicans based on his group's grasp of the implications of the Mystical Body.

Because these young men have other jobs, much of the work falls on the frail shoulders of Father Sullivan who is extremely dynamic. He has no support except the occasional donations that come his way; he has no subsidy to enable him to push forward more quickly; no fund for books, not even for missals for his organizers; no car to speed him from place to place—only a bicycle, a thin, wiry body, and a tremendous driving, zealous soul.

No more fitting summation of Father Sullivan and his work and that of his fellow Jesuits in Jamaica can be found than his own words contained in his news letter *Jamaican Cooperator:*

> Am I suggesting, insinuating that the case from missiology *seems* practically useless. I certainly am. Am I implying that the Holy See is equivalently asking Caribbean missionaries to aim at a target, the establishment of the Church, which appears impossible to hit? To this question, the dead weight of facts (barring miracles) seems to say *yes*. That is, *unless*—and this is a big *unless*—our current strictly Catholic Action movements are reinforced, wide and deep and fast and *terribly soon,* with corresponding socio-economic programmes (co-ops, rural life labour movements and allied techniques) aiming simultaneously to spread security and especially adult education in all the latter's comprehensive implications, thus to build the native laity as well as the native clergy. Unless, to repeat, these socio-economic programmes are prosecuted on an all out scale vigorously and *soon,* the Papal concept of the Mission Church may never, humanly speaking, be realized.
>
> If, then, any apology were demanded, beyond the decision of my superiors, for this little social action office here in Jamaica, here it is: Our efforts, with the grace of

God and your prayers, to promote the socio-economic, specifically cooperative, rural life, and trade union programmes.

The Caribbean area, then, does not have the great religious tradition handed down from the colonial period that exists in those regions where the Spanish empire expanded more effectively. The specific problems of the Church in the islands are quite different from those in South America. The difference in the ethnic composition of the peoples, the peculiar economic structure developed, the inaccessibility to ready influences from abroad and the general abandonment in which they have lived, all conspire to impoverish rather than enrich their religious life.

The American missionaries, therefore, have dedicated themselves to the human problem of how these less privileged nationalities, buffeted about by an unkind fate, can be reunited with the religious institutions originally set up in the area and how the Church can meet the issue of preserving these peoples for the Faith.

Chapter VII

CENTRAL AMERICA AND MEXICO

CENTRAL America may be loosely taken to include the six small independent nations existing from the border of Columbia to Mexico, plus the colonial dependency of British Honduras. Broadly speaking, this area consists of a central mountainous country with tropical coast lands on either side. The bulk of the population lives in the upper altitudes. The Caribbean shore in the past has been famous only for its unhealthfulness. Now this has been brought under control by the American engineers who built the Canal across the isthmus of Panama and the United Fruit Company which wanted sanitation for its workers on the banana plantations. The Canal builders and the Fruit Company also brought in the large numbers of Jamaican negroes which so particularly characterize the population of the Caribbean banana area. Mexico and Guatemala on the other hand have large Indian populations and El Salvador has a moderate proportion of indigeneous inhabitants. The remaining countries have heavy mentizo populations with the exception of Costa Rica which is almost wholly white.

Panama is the smallest of the Latin American republics in terms of population for it has only 600,000 inhabitant. More than half its people live along the Canal. The remainder of the area, as large as Maine, contains 300,000 dwellers. More than half of the country's eighty priests are assigned to the cities of Panama, Colon and the settlements along the Canal so that the back country is suffering terribly from lack of clergy.

The most important single fact in Panama and one which must be clearly understood in order to comprehend the country, is the Canal. It should be remembered that the Republic coincided with the determination to create an inter-oceanic canal.

This feature is one of the outstanding factors in the economic and social condition of the people. The country practically exists from its Canal Zone revenues and the large majority of working people in the country are employees of the Canal Zone authority in one way or another. Those who are not directly employed by the Canal are usually employed in some business which directly depends upon the Canal or the American resident in the Canal Zone for its continuance.

Given this situation, it is readily understandable that much of

the social problem in Panama is directly traceable to this unstable and artificial social and economic structure. Because of the dependence upon the Canal, little has been done to develop the country, especially the land and its agricultural resources. Poverty is widespread and is accompanied by spiritual misery. Housing is bad and, especially in the capital city, it is not uncommon that two and three families live in one room in the worst filth and dirt. There is a great shortage of religious personnel as in all the countries and certainly the Canal Zone authority has not thrown its weight particularly in the way of improving the situation.

Thus the Americans have found in this isthmian republic a very important missionary territory. There are one community of priests and two communities of sisters working there. The Congregation of the Mission, known as the Vincentian Priests, have some eighteen of their number working in the Canal Zone, and at Bocas del Toro in the republic. These priests spend most of their time with the poor negro and some with the Indians. They work with the lepers at Palo Seco, visit the hospitals and do their best to bring the Church to the people of the interior of the country.

The Sisters, Servants of Mary are a nursing-missionary community and are established n Panama City. Their work is principally nursing in the homes by which they bring not only corporal aid to the people but spiritual aid as well. They also take care of patients in the hospitals in Panama City and Colon as well as the hospitals in the Canal Zone.

Assisting the Vincentian Fathers are the Maryknoll Sisters who do catechetical work at five outlying missions, social service and home nursing, operate a dispensary in Panama City, catechetical work at the leper colony, and conduct a parochial school for Panamanian children.

Nicaragua is a poor country and has all the characteristics that go with extensive poverty. There are a little more than a million people in the country, a considerable portion of whom cannot read or write. There are approximately 200,000 children of school age of whom 160,000 are not in school.

Many of the inhabitants of the country are found in the lowlands and for the whole population there are only 150

priests. There is religious instruction in the schools but we have seen that most of the children are not in school.

When the Maryknoll sisters were getting ready to come to the country Bishop Niedhammer wrote them:

> Yours will be the hardest of hard tasks, but the most consoling, too, I think. The odds against you will be poverty, hurricanes, lack of food, termites, tropical heat, disease, superstition and a diversity of languages. Your medical work will be carried on mostly from the dispensary, but in the dry seasons you will visit the homes of the poor. We might say that every man, woman and child in your district is malarial; therefore, weak and subject to infection. The Public Health organization will give you their full co-operation and they are most happy to know that something will be done for the jungle districts. The jungles here are vast, and the only means of travel are river boat or plane.
>
> In the towns, schools are being repaired, but as yet there are no schools in the interior. Plans are in the making. The inhabitants are mostly Mosquito, and know no English, although the natives will always understand the language of Christ's love for His little ones best of all, and that is the language of Maryknoll.

All eastern Nicaragua is mission country under the title of the Vicariate of Bluefields and since 1938 has been in the care of American Capuchins from Detroit, Michigan under Bishop Matthew Niedhammer. A vast area, stretching for three hundred miles along the Mosquito Coast of the Caribbean, is one of the rainiest regions on earth with a precipitation of three hundred inches per year.

The Capuchins have parishes at Bluefields Wapam, Bonanza Mines, Siuna and Puerto Cabezas. Eight more priests act as assistants to the pastors at these parishes and as travelling missionaries for the care of smaller mission stations.

The Sisters of St. Agnes of Wisconsin have been assisting the Capuchin priests ever since 1946 and have opened a clinic and an elementary school at Bluefields, Siuna and Wapam. The Capuchins and the Agnesians have the same founder and their work has always been closely identified. The situation therefore,

in an extremely happy one from the point of view of accomplishing their ends.

The Maryknoll sisters also work under the direction of the Capuchin Fathers of the Bluefields Vicariate. Their main work is a Catholic school for children of the Siuna district which includes a neighboring mining town. A sister-nurse, through a mission dispensary, is able to reach the sick in their homes, making valuable contacts. A second mission on a similar plan has been opened at Wapam.

Most people interested in missions know of the work of the Jesuits in British Honduras. In 1946 the Jesuits of the Missouri Province opened a new mission in the republic of Honduras—an independent state not to be confused with British Honduras. The Jesuits are at Yoro, a land locked area covering 15,000 square miles in the north central part of the country. More than 8,000 people live in the area and the mission station is at Minas de Oro, a town on the edge of the Department of Yoro from which the two priests work out to the surrounding territory.

Like Nicaragua, there are many hardships in the form of climate, food, shelter and clothing. The story of the Church is the same. A meager clergy of 150 tries to do what it can but it is so handicapped that Catholic Action, social action or any other action which applies the Church's teachings operates on a modest scale. Three diocesan priests had been trying to handle the territory of Yoro before the arrival of the Jesuits. Now their load has been lightened and the Church's influence is beginning to extend to places rarely touched because of the lack of priests.

Honduras is a country with a solid Spanish tradition where the Church once flourished with the growth of the Spanish Empire. Today, churches stand in almost every town but too few priests for too long has caused the churches to fall into a state of neglect. The American Jesuits are working in these places to bring back the Catholic life that has not died there but has been sleeping these many years. They labor for the vigorous rebirth of Catholicism in a Catholic country.

The little colony of British Honduras is tropical land squeezed in between Mexico and Guatemala on the Caribbean coast. It is only 180 miles long and 60 miles wide with a population of

58,000 made up of negroes, mulattoes, Maya Indians, Spaniards and mesitzos. There are only a few hundred English.

Another one of the countries to add to our list of poverty-stricken areas, this little British colony is not even able to feed itself, importing three times as much as it exports. Its chief products are mahogany, chicle, copra and citrus fruits all exported in return for manufactured goods and a large port of its foodstuff. Its principal export, mahogany, is falling off because all of the great mahogany trees near the coast and rivers have long since been cut down, making it necessary to hunt new cuttings and carry them long distances to the nearest river. This makes it difficult to compete with other markets.

This little colony is the mission territory of the Missouri province of Jesuits who have twenty-seven priests there working with three American communities of sisters. The casual visitor will be astounded at how well the Church is established and the number of schools functioning in remote villages, churches constructed in isolated places, and even native priests and sisters working. The story of discouragement and suffering, of courage and conquest which has gone into this establishment is not evident. For British Honduras is right in the path of one of the world's worst hurricane areas.

On September 10, 1931, Belize, the principal city, was all but obliterated by a hurricane; the large boarding school of St. John's College went to the ground, eleven Jesuits and 22 boys were killed; the church and school of St. Ignatius collapsed on a throng of children and burned like a funeral pyre; the convent, academy, and novitiate of the Sisters of Mercy fell, building after building, and much of the property around the Cathedral was badly damaged.

Within a month, children were reassembled for school, for college and for academy, the sisters were housed in a sodality chapel and the remaining few living Jesuits carried on the work that was snatched from the hands of the dead. In 1942 another hurricane laid waste 5 churches, schools, and residences of the missionaries. An attempt was then to build more substantial edifices over the wreckages,

Beacuse the village was growing in size and importance, a very substantial frame church and school building was erected at

Santana in 1938. Two years later a fire of very questionable origin consumed the structure. The ashes were swept away and a new building rose on the spot. Its paint was hardly dry when the hurricane of 1942 twisted sidings and zinc roof into jumbles of junk. The church stands again and her children are once more hearing Mass beneath her new roof.

Against these odds, the Jesuits and the sisters have made remarkable strides. From the original two priests and a handful of Catholics, there has grown a vicariate with 35,000 Catholic souls united under a Bishop, producing about 100 converts per year. The best description of the fight is contained in the Jesuit order's own publication describing the mission:

> To bring this offering to Christ, the missionaries have gladly borne the scorching tropical suns, the dangers of storms in dories, fought their way through the bush and up tortuous rivers, lived in thatched huts on native foods. Undaunted by schism, fire, hurricane, poverty, lack of missionaries and nuns, cholera, fever, and a new language, they persevered even when the patience of Job Would have been tried by the drunkenness and concubinage of indifferent people, the ignorance of faith and immorality brought in by those coming from colonies without priests, and the deadening life of ease that the tropics induce in the people living here. Heroism is the price of progress.

The history of the mission at British Honduras began in 1851 when the Vicar Apostolic at Jamaica sent two Jesuits to care of the few Catholics in the colony. In 1893, Pope Leo XIII granted a request of lay leaders to Belize for a bishop of their own on the condition that they would contribute 1,000 dollars per year to support him. The sum was collected the following year and that was the last time for fifty years that the bishop received the stipulated amount.

The first bishop was an Italian with a great pioneer spirit who lay at death's door from malaria two months after he arrived in Belize. He recuperated and was sent to Guatemala as superior until the Liberals drove out the Jesuits in 1871. He made for Spanish Honduras but the Jesuits were soon driven out of there in a revolution. Therefore, he returned to Belize and soon after

his return carried a statue of our Blessed Mother in procession through the muddy streets of the city. From that day on the mission advanced by leaps and bounds.

In 1882 he brought seven sisters of Mercy from New Orleans, four more Jesuit priests and 2,000 dollars to pay the debts of the mission. The sisters began teaching two days after their arrival and had 400 school children by the end of the year. In 1887 Father Cassin Gillet opened a school for boys with twoday-scholars and twelve boarders. This school became St. John's College, the best boarding school for boys in Central America, whose buildings later were completely destroyed by hurricane.

Corozal, the next largest city after Belize, has had a turbulent history. The first Jesuit sent there was rejected by the people who turned to a roistering, excommunicated priest from Yucatan. The people soon recovered from their sad choice and were begging Father Bertolio to return. Only a little more than a year passed when these same people began to flock to a renegade Catholic who set up his own church. In the same short period they accepted the inducements of a Wesleyan who offered free education to Catholic proselytes and went to the sacraments administered by a bad priest.

In this same town, three pastors died within three months in a single year from yellow fever. Yet it is in this town that a house has been built for a Jesuit novitiate. Here in seven years under Father Joseph Kammerer, Holy Communions increased from 3,973 to 16,305 in spite of the ravages of anti-clericalism and the persistent proselytism of the Seventh Day Adventists.

Orange Walk is not far up the river from Corozal and when one views the huge stone church one is not aware that it is a monument to Father Piemonte, S.J., a great builder and organizer, who constructed the finest church in the colony only to have it burn to ashes three years later. Undaunted, he started immediately to plan a new church of materials that would not burn. Within a few days he was dead.

Father Joseph Mueffels, S.J., was his successor, a young missionary who knew not a word of Spanish. His beginning was not encouraging. Greeted by the cold ashes of a church and the plans of a new one, he immediately received notice from the sisters

that they were closing their school because of insuperable difficulties and constant sickness.

The young priest learned Spanish, built the new church according to the plans and persuaded the Pallotine missionary sisters to come from the United States and teach in the school. For thirty-one years he rectified marriages, increased attendance at Sunday Mass, made house to house visits before every first Friday and ran a one-man soup kitchen all during an influenza epidemic. When he died the boys of the college vied for the privilege of carrying his casket—a small token of how a grateful people felt towards him.

The Stann Creek mission among the black Caribbean people is served by not only the Jesuits but the Sisters of the Holy Family of New Orleans. They have been there ever since 1898 and have endeared themselves to the people by their schools and their day nursery. From their school came the first Carib priest to be ordained.

The Church and convent at Stann Creek were both destroyed by fire in 1942 and so the recent years have been dedicated to rebuilding. The British Government pays the salaries of these teaching sisters, four lay teachers and a portion of the salaries of about thirteen pupil-teachers who are also natives of the place. Besides the salaries of the teachers, the government gives a grant for school supplies and also for sewing materials for the school children. The pupil-teachers are taught by the sisters for two hours daily after or before the regular hours of school.

In the Toledo district to the south of the colony there are five racial and linguistic elements to deal with, English, Spanish, Carib, Maya and Keckchi. The people are bush dwellers who live isolated from the towns and from each other in small communities. They maintain themselves by subsistence farming and can be reached only with the greatest difficulty on horseback through steaming bush or by boat along rivers filled with rapids. They have been reached, however, and have been visited about every two months for the fifty years by sturdy bush missioners in the great missionary tradition.

In the west is the Peten district where people are pure-blooded Indians. There conversion dates from 1697 but the lack clergy and persecutions over the years have resulted in a mixture

of Catholicim, superstition, evil customs and idol worship. Their meager living is earned by "milpa" farming, chicle bleeding and mahogany cutting. The women are actively religious while the men tolerate religious practises.

Because it takes a fifteen day journey paddling a heavy boat along the Belize river only occasional visits by the priest can be made. Most famous of the missioners who have served in this station is Father "Buck" Stanton. A good deal has been written about him and in the Smithsonian Institute there are flowers named after him and many specimens which he collected. In this area, too, the Pallotine sisters are teaching in nine schools. This is an especially difficult assignment for women.

We have spoken earlier of the economic situation of British Honduras and it is to this problem that the missioners have addressed real effort. New natural resources must be developed and small industries must be set up to reduce the importing of manufactured goods; tropical fruit exportation must be increased. Therefor, the Jesuits have introduced a program of adult education and training in co-operatives, credit unions and the like to improve living conditions and eventually to develop a financially independent Church in British Honduras.

The pioneer in these co-operative efforts is Father Marion Ganey, S.J., who started the work at Punta Gorda. Father Ganey was first sent to Nova Scotia and through the eastern United States, consulting with the experts on the subject and learning all he could about credit union banking and co-operative activities.

After months of patient instruction of his people, encouraging them, now restraining them, now urging them on, making sure that first attempt would not fail, the beginning at Punta Gorda was a huge success. More than half the city is saving money in credit unions and Father Ganel has started a co-operative among the fishermen of the area. In two years one credit union had $1,095.38 in cash and $766.39 in loans outstanding. When they were pummeled by a hurricane not long ago, they made plans to rebuild better homes and they had the funds to begin immediately. Thus the idea was a success and the Jesuit Missionaries are concentrating on this sort of activity. Father Ganey has moved to Belize to expand his social program. Father W. J. Moore has been appointed to give full time to the spread of the co-operative idea.

Every missionary sent to British Honduras is being specially trained to take up this necessary apostolate.

In addition to the economic problem, the missionaries are most concerned by the problem of education and schools. The best statement of the educational problem and system is contained in a published description by the Jesuits of Missouri:

> Today they (the missionaries) can point with pride to a system of schools which covers the colony so completely that there are no great stretches of inhabited territory that are not within reach of some Catholic school. In all, there are fifty nine elementary schools, nine in towns of 1,000 or more population, and the other fifty in rural districts. All elementary schools are under the supervision of the government. Annually each school is examined, and all teachers are obliged to pass government examinations before they are allowed to teach. Usually the priest of the district is the manager of the Catholic schools and he has complete control over them. An hour of school time is assigned each day to religious instruction. The government not only sees to it that standards are kept up, but also aids the schools financially, granting twenty-five per cent of the original cost to the building and equipment, and the same per cent of repair costs. Teachers in the government-aided schools are paid by the government, not by the mission. Actually, in the colony today, fifty-three per cent of all school children are in Catholic schools.
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> The teaching personnel of the mission consists of 165 teachers, fifty-four of whom are sisters and 111 lay persons. Three sisterhoods, the Pallotines, the Sisters of Mercy, and the Sisters of the Holy Family, for the nucleus of the colony's whole education system. Besides regular classes in the three R's these teachers offer agricultural Courses to 671 students, sewing classes to 1,524, handicraft to 613 and cooking to 40. In secondary education, St. Catherine's Academy, conducted by the Sisters of Mercy (Providence, Rhode Island), offers high school training to girls, and St. John's College, conducted by the Jesuits, offers higher education to 112 boys.

In line with its aim to create a financially independent church in British Honduras, the Jesuit mission is also concentrating on the development of native vocations which is absolutely essential if the mission is ever to stand on its own feet. During the past thirty years about 85 girls have entered the convent and a special novitiate for the Pallotine sisters has been opened. Seven native priests have been ordained and three young men have become brothers The Jesuits have made a good start but they hope that by means of wider and wider education, supported by social programs designed to elevate living conditions, they may bring new hope to the people of British Honduras and lead them to higher aspirations and ambitions.

The bulk of the more than three million people in Guatemala live in its uplands. Like most of the central American countries, Guatemala possesses a central mountain mass with lowlands on each of the oceans. Fifty-five percent of the population is pure-blooded Indian and those of Indian culture are about two thirds of the inhabitants.

The story in Guatemala is standard and usual as far as religion is concerned. It is one of the most badly off Latin American countries as to its clergy for there are only 120 priests to serve the whole country. The Diocese of Queszaltenango has 1,000,000 souls and only 33 priests. It is in this diocese that the Maryknoll priests, the only American missionaries in the land, have established a mission foundation at Huehuetenando. Five priests work in this territory to bring the Faith to 176,000 people. There has been no well organized Catholic life in the area for one hundred fifty years. All Guatemala cries for priests but the mountains of Huehuetenango need missioners rather than ministering pastors. It is remote country not even known to most government authorities. Here the Maryknollers are trying to rebuild the ruins of a faith which was once the glory of the past.

The core of Mexico is a central plateau on which are Mexico City, Morelia and other major cities. It embraces about one half the population but is only one sixth the territory of the country. The central plateau is the area of greatest vigor for both the Church and the State in Mexico.

The missionary territory is found in the outlying regions, in its Gulf Coast sector, its southern Pacific territory and its northern and northwest regions. These areas are characterized by the funda-

menal poverty of the rural workers, the overwhelming importance of subsistence farming and the relatively small numbers of people engaged in commercial activities. Although these districts are not homogeneous and widely different in customs, language and dress, they are universally the same in that their principal crop is maize even though Mexico is poorly adapted to maize culture.

Mexico has suffered from potent social evils. This is not the place to enter a discussion or history of the Mexican revolution of 1910 which, in part, arose from these social evils. The Church had concerned itself with these problems and had studied the rural situation at various congresses held early in the century. These congresses exercised a certain amount of influence in trying to solve the problems. But Catholic efforts were not adequate to the task and hostile hands took over.

Nevertheless, despite the difficulties under which it still labors there is a great revival of the Church in Mexico today and much of the new strength of Catholicism can be traced to the active and vicious persecution it endured for so many years.

American missionaries had found their way to this land bordering the United States long before the revolution and many of them still continue their activities and others are beginning to assume some of the work waiting to be done there The Maryknoll Fathers are stationed in Yucatan, an isolated peninsula which forms the southernmost boundary of the Gulf of Mexico. There is no easy communication with the main part of Mexico, no costal service and no railroad. Here the great money crop is henequen, a fiber in the Manila hemp family, and the remainder of the peninsula is used up in subsistence farming.

The Maryknoll center is at Carrillo Puerto where they have a little chapel and a congregation of mestizos. Two priests remain at this station and others work on several islands including Isla Mupers and Cozumel. In the south of Yacatan there is an isolated outpost, Bacalar, up the river from Ciudad Chetumal where a priest cares for mestizos and Indians.

Not far from Merida, the capital of Yucatan, is Peto, the largest Maryknoll establishment, and nearby Tzucacab. These two places are in the main body of the peninsula's population.

In northwest Mexico, in the Tepic area, the Maryknollers are also working. The area is very dry and almost entirely wilderness.

The mountains are very little known and of difficult terrain. Although Tepic is a coastal area it is in the sierra region in which the Indians of Mexico who have been defiant throughout their history still live – the Tarahumaras among whom the Jesuits work and, in the south, at Tepic, the Coras and Huicholes among the Maryknollers are now working at the request of the Bishop of Tepic.

For these Maryknollers of the sierra, Tepic is only the base. The fathers are almost constantly in the saddle for the most distant station within the mission is 69 saddle hours from Tepic,—A a seven day journey at ten hours per day. In this area the Maryknollers are trying to establish internates along the same plan the Jesuits have done among the Tarahumaras.

An internate is a type of formation school. The school is usually established near good fields and buildings are erected for boys and girls both of whom are under the charge of religious. Here the young people are trained in farm work and are taught a great deal about Mexican and native Indian culture. There these youngsters stay until they are married when they take up residence in a house which is provided for them along with a piece of land. In this manner, a well-knit community comes into being.

Such internates are the goal of the Maryknollers among the Coras and the Huicholes—an internate for each group.

There are four other communities of American priests who have men working in various capacities in Mexico. The Order of Friars Minor of the Most Holy Name (New York Province) has ten fathers working in various parts of Mexico. However, this is not a permanent mission. The Fathers were loaned to various Franciscan Provinces which were not able to care for all the souls entrusted to them.

The Benedictine Priests of Conception Abbey, Conception, Missouri are engaged in regular missionary activities at Morelos, and the Recollects of St. Augustine of Omaha, Nebraska have priests stationed in Mexico City. The Congregation of Marian Fathers of Hinsdale, Illinois are chaplains to 1,400 Polish refugees in Santa Rosa, Mexico.

There are several American sisters' communities in Mexico. The Sisters, Servants of Mary of Kansas City, Kansas had twenty-two houses before the revolution at which they carried on their nursing duties. Some of these houses were taken over and confiscated by the Government. Others had to be closed due to con-

tinuous persecution or by the enforcement of the laws which prohibited the open practice of religion. At the present time, the sisters have only two houses left in the republic, one in Mexico City and the other in Puebla. The sisters, dressed as civilians, are able to carry on their missionary work among the sick.

The Dominican Sisters of Mission San José, California, Congregation of the Queen of the Holy Rosary, opened their first school in Atzcapotzalco in 1907. By 1926 four flourishing schools were conducted by the community. A novitiate was opened at Tlalpam in 1922. In 1926 most of the sisters were obliged to return to the United States because of the persecution. The sisters property at Tlalpam was confiscated but it was recovered in 1943. The same year, a novitiate was reopened at San Miguel Allende where the sisters also teach in the parish school of 150 pupils. The Dominicans have also opened a boarding school in Mexico City where there are more than 150 pupils.

In addition to these communities, the Ursuline nuns of Laredo, Texas have been in Puebla for more than a half century. The nuns conduct a school for young girls and at the present time they have more than three hundred. The nuns are giving increased attention to the problems of domestic sanitation and to the promotion of personal hygiene in combating disease.

The Benedictine Sisters of Mount St. Scholastica, Atchison, Kansas also conduct a school in Mexico City for about 800 girls.

In conclusion, then we can point out that while the Central American republics are not at all uniform in their geography, customs, languages, populations or political organizations, still they are all beset by very similar problems of religion. The ever more evident lack of clergy has plagued these republics to such an extent that Catholicism is in the same condition as many of the church buildings found throughout these countries and built in the time of the Spaniard. Unattended, they have fallen into disuse and ruin. There is left only a kind of primitive and unvital Catholicism which can only be brought to life by the missionaries.

Here the American missionary has found a fertile field for his energy and vigor and the excellent social training he receives in the American seminary. Confronted by unhealthy economic structures, poverty and enormous social problems he has gone to work to build a new social order as well as restore the faith of the people.

RELIGIOUS ORDERS OF MEN

(A.A.) ASSUMPTIONIST FATHERS

Chief of Province: Very Rev. Wilfred J. Dufault, A.A.
Province of the U.S.A. and Canada
Assumption College,
Worchester 6, Mass.

(O.S.A.) AUGUSTINIAN FATHERS

Chief of Province: Very Rev. Mortimer A. Sullivan, O.S.A.,
Province of St. Thomas of Villanueva
Villanueva, Pa.

(C.S.B.) BASILIAN FATHERS

Chief of Province: Very Rev. E. J. McCorkell, C.S.B., Supr. Gen.
21st St. Mary Street
Toronto, Canda

(O.S.B.) BENEDICTINE FATHERS

Abbot President: Rt. Rev. Mark Braun, O.S.B.,
St. Gregory's Abbey
Shawnee, Okla.

(O.CARM.) CARMELITE FATHERS

Chief of Province: Very Rev. Matthew T. O'Neill, O.Carm.,
Province of the Most Pure Heart of Mary,
6428 S. Dante Ave.,
Chicago, Ill.

(O.F.M.) FRANCISCAN FATHERS

Chief of Province: Very Rev. Bertrand Campbell, O.F.M., Provincial
Province of the Most Holy Name of Jesus
135 W. 31st Street
New York City, N. Y.

(T.O.R.) THIRD ORDER REGULAR OF ST. FRANCIS

Chief of Province: Very Rev. John P. M. Doyle, T.O.R., S.T.D., Provincial

Province of the Sacred Heart of Jesus
St. Francis Convent,
Loreto, Pa.

C.S.C.) PRIESTS OF THE CONGREGATION OF HOLY CROSS

Chief of Province: Rev. Theodore J. Mehling, C.S.C. Provincial Supr.
Province of the Priests of the Holy Cross of the United States
Provincial Councillors,
Notre Dame, Ind.

(C.S.SP.) HOLY GHOST FATHERS

Chief of Province: Very Rev. George J. Collins, C.S.Sp., Provincial
Province of the United States
1615 Manchester Lane, N. W.,
Washington, 11, D. C.

(S.J.) JESUIT FATHERS

Chief of Province: Very Rev. Francis A. McQuade, S.J., Provincial
Province of New York
501 E. Fordham Road,
New York, N. Y.

Chief of Province: Very Rev. David Nugent, S.J., Provincial
Province of Maryland
St. Ignatius Rectory
Calvert and Madison Sts.,
Baltimore, Md.

Chief of Province: Very Rev. Joseph P. Zuercher, S.J., Provincial
Province of Missouri
451 W. Pine Blvd.
St. Louis, Mo.

Chief of Province: Very Rev. Harry L. Crane, S.J., Provincial
Province of New Orleans
4133 Banks St.,
New Orleans, La.

Chief of Province: Very Rev. Joseph J. King, S.J., Provincial
Province of California

55 W. San Fernando St.
San José, Calif.

Chief of Province: Very Rev. John J. McEleney, S.J., Provincial
Province of New England,
29 Commonwealth Ave.,
Boston 15, Mass.

Chief of Province: Very Rev. Leo D. Sullivan, S.J., Provincial
Province of Chicago
509 N. Oak Park Ave.,
Oak Park Ill.

Chief of Province: Very Rev. Leo J. Robinson, S.J., Provincial
Province of Oregon
615 N. W. 20th Ave.,
Portland, Ore.

(M.I.C.) MARIAN FATHERS

Chief of Province: Very Rev. Casimir Reklaitis, M.I.C., Provincial
Marian Hills Seminary,—American Province.
Hinsdale, Ill.

(S.M.) SOCIETY OF MARY

Chief of Province: Very Rev. Walter C. Tredtin, S.M., Provincial
Porvince of Cincinnati,
Mount St. John, R. 2
Dayton, Ohio

Chief of Province: Very Rev. Peter A. Reach, S.M., S.T.D., Provincial Supr.
Province of St. Louis
1101 S. Lindberg Boulevard,
Kirkwood, Mo.

(C.M.) CONGREGATION OF THE MISSION (Vincentians)

Chief of Province: Very Rev. Daniel M. Leary, C.M., Provincial
Eastern Province of the U.S.A.,
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Germantown, Phila., Pa.

Chief of Province: Very Rev. Marshall F. Winne, C.M., Provincial

Western Province
3628 Loughborough Avc.,
St. Louis, Mo.

(C.S.E.) SOCIETY OF SAINT EDMUND

Chief of Province: Very Rev. Jeremiah T. Purtill, S.S.E., Supr. General
St. Michael's College
Winooski Park, Vt.

(C.S.V.) CLERICS OF ST. VICTOR

Chief of Province: Very Rev. Richard J. French, C.S.V., Provincial
Province of Chicago,
6219 Sheridan Road,
Chicago, Ill.

CHRISTIAN BROTHERS OF IRELAND

Bro. Patrick A. Gleeson, Provincial
American Province
West Park, N. Y.

(L. C.) BROTHERS OF CHRISTIAN INSTRUCTION

Chief of Province: Rev. Bro. David Joseph, I.C., Provincial
Notre Dame Province
Notre Dame Institute
Alfred, Maine

BROTHERS OF CHRISTIAN SCHOOLS

Chief of Province: Rev. Bro. Emilian James, F.S.C., Provincial
Province of Baltimore
Ammendale Normal Institute
Beltsville, P.O., Maryland

Chief of Province: Bro. Alexius Victor, F.S.C., Provincial
Province of New York
St. Joseph's Normal Institute of Barrytosn,
Barrytosn, N. Y.

Chief of Province: Brother Leopold, F.S.C. Provincial
Province of St. Louis
La Salle Institute
Glencoe, Mo.

Chief of Province: Bro. U. Alfred, Provincial

Province of San Francisco
Mont La Salle Novitiate
Napa, Calif.

Chief of Province: Ven. Brother A. Ernest, Provincial
De La Salle Normal School
Lafayette, La.

(O.S.F.) FANCISCAN BROTHERS OF BROOKLYN

Chief of Province: Bro. Jerome, O.S.F., Supr. Gen.
41 Butler St.
Brooklyn, N. Y.

(C.S.C.) BROTHERS OF THE CONGREGATION OF HOLY CROSS

Chief of Province: Bro. Ephrem O'Dwyer, C.S.C., Provnicial
Province of the United States
Notre Dame, Ind.

RELIGIOUS ORDERS OF WOMEN

BENEDICTINE SISTERS OF PONTIFICAL JURISDICTION

Mother Lucy Dooley, O.S.B., Mother Superior
Mount of Scholastica,
Mother House of the Sisters of St. Benedict.
Atchison, Kans.
Mother M. Rita Vessels, O. S. B.,
Catholic College of Oklahoma and St. Joseph's Acadamy
Guthrie, Okla.
Mother M. Rosamond, O.S.B.,
Convent of St. Benedict.
St. Joseph, Minn.

BENEDICTINE SISTERS OF DIOCESAN JURISDICTION

Mother M. Ursula, O.S.B., Supr.
Convent Queen of Angels,
Mount Angel, Ore.
Mother M. Athanasius, O.S.B.,
College St. Scholastica,
College Avenue,
Duluth, Minn.

CONGREGATION OF THE SISTERS OF CHARITY OF THE INCARNATE WORD

Mother M. Clare, Provincial
Incarnate Word Convent,
4515 W. Broadway,
San Antonio, Tex.

SISTERS OF CHARITY OF LEAVENWORTH, KANSAS

Mother M. Francesca O'Shea
St. Mary College and Academy
Xavier, Kans.

SISTERS OF CHARITY OF NAZARETH

Mother Ann Sebastian Sullivan, Supr. Gen
Nazareth, P.O.,
Nelson Co., Ky.

SISTERS OF CHARITY OF ST. VINCENT DE PAUL

Mother Mary Josephine, Supr. Gen.
Mount Saint Vincent-on-Hudson,
261st and Riverdale Ave.
New York, N. Y.
Mother Mary Zoe, Mother General
Mount St. Joseph,
Cincinnati, O.
Mother M. Benita, Supr.
Convent of Saint Elizabeth,
Convent Station, N. J.
Mother Maria Benedict, Mother Supr.
Seton Hill, Greensburg, Pa.

SISTERS OF CHARITY OF ST. VINCENT DE PAUL, HALIFAX

Mother M. Evaristus, Mother General
Mount St. Vincent, Rockingham Station,
Halifax, N. S.

SISTERS OF CHARITY OF THE BLESSED VIRGIN MARY

Mother Mary Josita, Supr. Gen.
St. Joseph's Convent
Dubuque, Ia.

SISTERS OF THE DIVINE COMPASSION

Mother M. Aloysia, R.D.C., Supr.
Convent of Our Lady of Good Counsel,
52 N. Broadway
White Plains, N. Y.

DOMINICAN SISTERS

CONGREGATION OF ST. CATHERINE OF SIENNA

Mother Margaret Elizabeth Walsh, O.P., Mother General
St. Catherine of Sienna Convent
St. Catherine, Ky.

CONGREGATION OF THE MOST HOLY ROSARY

Mother Mary Samuel, O.P., Mother General
Saint Clara Convent
Sinsinawa, Wis.

CONGREGATION OF THE MOST HOLY NAME OF JESUS

Mother M. Margaret, O.P.

The Dominican Convent of San Rafael
San Rafael, Calif.

CONGREGATION OF THE SACRED HEART OF JESUS

Mother Mary Joseph, Mother General
Mount Saint Dominic,
Caldwell, N. J.

CONGREGATION OF THE QUEEN OF THE HOLY ROSARY

Mother M. Bernardina, Mother General
Mission San Jose, Calif.

CONGREGATION OF THE HOLY ROSARY

Mother M. Gerald, Mother General
Sister M. Thomasine, Local Superior
Adrian, Mich

CONGREGATION OF OUR LADY OF THE SACRED HEART

Mother M. Euphrasia, Mother Superior,
East Fulton St.
Marywood, Mich.

CONGREGATION OF THE SACRED HEART

Mother M. Angela, O.P., Mother General
6501 Almeda Rd.
Houston, Tex.

CONGREGATION OF THE SISTERS OF THE THIRD ORDER OF ST. FRANCIS OF THE PERPETUAL ADORATION

Mother M. Rose Kreibich
St. Rose Convent
912 Market St.
La Crosse, Wis.

CONGREGATION OF THE THIRD ORDER OF ST. FRANCIS OF MARY IMMACULATE, JOLIET, ILL.,

Mother M. Immaculate, Supr. General
520 Plainfield Ave.
Joliet, Ill.

FELICIAN SISTERS, O.S.F.,

Mother Mary Januaria, Provincial
Villa St. Felix,

Schoolcraft and Newburg Rds.,
Plymouth, Mich.

FRANCISCAN SISTERS OF CHRISTIAN CHARITY

Mother M. Edna, Supr. Gen.,
Manitowoc, Wis.

FRANCISCA SISTERS OF OUR LADY OF PERPETUAL HELP

Mother M. Beatrice Wroblewska., Supr. Gen.
3419 Gasconade St.
St. Louis, Mo.

MISSIONARY SISTERS OF THE THIRD ORDER OF ST. FRANCIS

Mother Mary James, Provincial
Mount St. Francis
250 South St.,
Peekskill, N. Y.

THE POOR SISTERS OF ST. FRANCIS SERAPH OF THE PERPETUL ADORATION

Mother M. Philotera, Provincial
St. Francis' Convent
Mount Alverno, Box 377
Mishawaka, Ind.

SISTERS OF ST. FRANCIS OF THE HOLY FAMILY

Mother Mary Irmina Manternach, Supr. Gen.
St. Francis Convent
Mount St. Francis, Dubuque, Ia.

SISTERS OF THE THIRD ORDER OF ST. FRANCIS OF THE CONGREGATION OF OUR LADY OF LOURDES

Mother M. Alcuin McCarthy,
Convent of Our Lady of Lourdes
Rochester, Minn.

CONGREGATION OF THE SISTERS OF THE HOLY CROSS

Mother M. Una, Provincial (Province of the Mid-West)
Provincialate at Saint Mary's,
Notre Dame, Holy Cross, Ind.
Mother M. Constantine, Mother Provincial
(Province of the East)
St. Angela Hall, Rockville, Md.

Mother Mary Agnes, Mother Provincial
(Province of the West
Provincial House
940 25th Street
The Provincial House,
Ogden, Utah

DAUGHTERS OF THE HOLY GHOST

Mother Louis du Sacre Coeur, Provincial
(American Province)
72 Church Street
Putnam, Conn.

MISSIONARY SISTERS OF THE SACRED HEART

House of Novitiate: West Park, Ulster Co., N. Y.
Mother Antonietta Della Cast, Sup. Gen.
15 Via Aldrovandi,
Rome, Italy

POOR HANDMAIDS OF JESUS CHRIST

Mother M. Eudoxia, Provincial
Convent "Ancilla Domini"
Donaldson, Ind.

SISTERS OF THE HOLY NAMES OF JESUS AND MARY

Mother Mary Joan, Provincial
Province of Oregon,
Convent of the Holy Names,
Marylhurst, Ore.
Mother M. Margaret of Cortona, Prov. Supr.
Convent and College of the Holy Name,
2036 Webster Street.
Oakland, Calif.

SOCIETY OF THE HOLY CHILD JESUS

Mother M. Pauline, Provincial
Convent of the Holy Child Jesus
1341 Montgomery ave.,
Rosemont, Pa.

SISTERS OF LORETTO AT THE FOOT OF THE CROSS

Rev. Mother Mary Edwarda, Supr. Gen.

Loretto, Nerinx, P.O.,
Marton Co., Ky.

RELIGIOUS OF THE SACRED HEART OF MARY

Very Rev. Mother M. Baptiste, R.S.H.M., Provincial
Marymount Tarrytown, N. Y.

SISTERS SAINT MARY OF NAMUR

Mother Rosairo, Prov. Supr.
Western Province,
Our Lady of Victory College and Academy,
3300 So. Hemphill St.
Fort Worth, Tex.

SISTERS OF THE CALIFORNIA INSTITUTE OF THE MOST HOLY AND IMMACULATE HEART OF THE BLESSED MARY

Rev. Mother Eucharia, Supr. Gen.
Immaculate Heart Convent,
5515 Franklin Ave.
Los Angeles 28, Calif.

SISTER OF THE HOLY HUMILITY OF MARY

Mother Mary Colette, Superior General
St. Joseph Convent,
Ottumwa, Ia.

Mother Marie Ste Jeanne-de-Valois, Provincial
Provincial House of the Presentation of Mary Sisters
Hudson, N. H.

SISTERS, SERVANTS OF THE IMMACULATE HEART OF MARY

Mother M. Teresa, Supr. Gen.,
St. Mary College and Academy
610 W. Elm Ave.
Monroe, Mich.

Mother Maria Alma, Supr. Gen.
Villa Maria,
West Chester, Pa.

Mother M. Marcella, Supr. Gen.
Marywood College,

Sisters Servants of the Immaculate Heart of Mary
2300 Adams Ave.,
Scranton, Pa.

SISTERS OF MERCY

Mother M. Colette, Supr.
Mt. St. Mary Academy
Mansfield Ave.,
Burlington, Vt.
Mother M. Maura, Supr.
Sacred Heart Convent
Elmhusrst Dr.
Cedar Rapids, Ia.
Mother Agnes Marie, Supr. (Convent of Sister of Mercy)
St. Joseph's Convent
Erie, Pa.
Mother Maria Francis, Supr.
St. Joseph's Convent of Mercy,
160 Farmington Ave.,
Hartford, Conn.
Mother M. Grace, Supr.
Mt. St. Mary's Convent,
435 Union St.,
Manchester, N. H.
Mother M. Francella McConnell, Supr.
Mt. Mercy College and Our Lady of Mercy Academy and St. Mary's Convent
3333 Fifth Ave.,
Pittsburgh, Pa.

SISTERS OF MERCY OF THE UNION IN THE UNITED STATES OF AMERICA

Mother M. Bernardette McAtee R.S.M., Mother Provincial
Provincial House, Holy Family Convent
Mt. Washington, Md.
Mother M. Genevieve Crane, R.S.M., Mother Provincial
Provincial House,
4845 Ellis Ave.,
Chicago 15, Ill.
Mother M. Emmanuel Dooley, R.S.M., Mother Provincial
Provincial House
2220 Victory Parkway
Cincinnati, Ohio

Mother M. Raymond O'Leary, R.S.M., Mother Provincial
Provincial House
8200 West Outer Drive,
Detroit 19, Mich.
Mother M. Matthew Doyle, R.S.M., Mother Provincial
Provincial House
Manville, P.O., R. I.
Mother M. Pierre Desmond, R.S.M., Mother Provincial
Province House, Villa St. Teresa,
Dallas, Pa.

SISTERS ADORERS OF THE MOST PRECIOUS BLOOD

Mother Mary Ventura Schulte, A.PP.S., Provincial Superior
3100 McCormick Ave.,
Wichita, Kans.

SISTERS OF NOTRE DAME

Mother Mary Annuntiata Ambrocy, Provincial
1324 N. Milwaukee St.,
Milwaukee, Wis.

SISTERS OF NOTRE DAME

Mother Mary Agnes, Prov. Supr.
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Cleveland, Ohio

SISTERS OF NOTRE DAME DE NAMUR

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Waltham, Mass.
St. Mary Patrick, Provincial
Baltimore Province
Provincial House
Ilchester, Md.
Sr. Marie Frederica, Provincial Superior,
Provincial House
Bohlman Rd.
Saratoga, Calif.

SISTERS OF PROVIDENCE OF SAINT MARY-OF-THE-WOODS, INDIANA

Mother Mary Bernard, Supr. Gen.
Novitiate and Normal Training School
St. Mary-of-Woods, Ind.

GREY NUNS OF THE SACRED HEART

Rev. Mother St. Edward, Superior General
West Ave.
Melrose Park, Philadelphia, Pa.

SOCIETY OF THE SACRED HEART

Mother Gertrude Bodkin, Vicar
Convent of the Sacred Heart
Albany, N. Y.
Rev. Mother Angela McCabe, Supr. Vicar
Vicariate House,
Villa Duchese, Clayton, Mo.
Mother Rosalie Hill, Vicar
Vicariate of San Diego
2610 San Diego Ave.,
San Diego, Calif.

SISTERS OF THE CONGREGATION OF SAINT AGNES

Mother M. Angeline, C.S.A., Supr. Gen.
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Saint Agnes Convent,
390 E. Division St.
Fond du Lac. Wis.

SISTERS OF ST. ANN

Mother Marie Jean Cassien, Provincial Superior
St. Anns Academy,
Broad St.,
Marlboro, Mass.

SISTERS OF ST. JOSEPH OF CARONDELET

Mother M. Tarcisia Finn, Provincial Supr.
Our Lady of Good Counsel Convent.
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St. Louis, Mo.
Mother Eucharista, Provincial

The Sisters of St. Joseph of Carondelet
Provincial House
1890 Randolph Ave.,
St. Paul, Minn.
Mother M. Mechtilde, Provincial
St. Joseph's Seminary
Provincial House and Novitiate,
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Troy, N. Y.
Mother Rosemary, Provincial
St. Mary Academy,
3300 W. Slauson Ave.,
Los Angeles, Calif.
Mother Mary Euphrasia, Mother General
St. Joseph Novitiate
Bethany Rd.,
Framingham, Mass.
Rev. Mother Mary Thecla, Supr. Gen.
Mt. St. Joseph Convent
Chestnut Hill, Philadelphia, Pa.
Rev. Mother Charles Edward,. Supr.
St. Joseph's Convent,
Brentwood, N. Y.
Mother M. Colette, Supr. Gen.
Mother House and Novitiate of the Sisters of Joseph
Nazareth College
Nazareth, Kalamazoo Co., Mich.
Mother Rose Miriam, President
Mothér House of the Sisters of St. Joseph,
Pittsford, N. Y.
Mother Mary Chrysostom, Mother Gen.
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13th and Washington Sts.
Concordia, Kans.

URSULINE NUNS

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Provincialate,
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New Rochelle, N. Y.

Mother M. Celeste Hanlon, O.S.U., Provincial
399 S. Sappington Rd.,
Kirkwood, Mo.
Mother M. Cecilia Koehler, Supr.
Ursuline Convent of Our Lady of Lourdes,
East Miami St.
Paola, Kans.

URSULINE NUNS, OF THE CONGREGATION OF PARIS

Mother Mary Rosalin, Supr.
Ursuline Motherhouse of the Immaculate Conception,
3115 Lexington Rd.
Louisville, Ky.
Mother Celestine, Supr.
Ursuline Motherhouse and Novitiate,
Villa Angela
17001 Lake Shore Blvd.
Cleveland, Ohio
Mother Laurine Sheeran, Supr.
Mt. St. Joseph Motherhouse and Convent of the Ursuline Sisters of the Congregation of Paris,
Maple Mount, , P.O.,
St. Joseph, Ky.
Mother M. Catherine, Supr.
Ursuline Convent of the Sacred Heart,
2413 Collongswood Blvd.,
Toledo, Ohio.

APPENDIX

The following table is in no sense a statistical analysis of American missionaries in Hispanic America. However, it will serve to give the reader a general idea as to the number of missionaries, the number of religious communities contributing, and their distribution.

In some instances, it has been impossible to procure the exact numbers of missionary religious in the area. In these cases, we have left the number blank. In every case, it should be remembered that these numbers include only missionaries from the U. S. A. even in those places where they are serving with religious of the same order but of other nationalities.

BRAZIL

Religious Orders of Women:

Sisters of the Third Order of St. Francis	4
Benedictine Missionary Sisters	—
Sisters of Notre Dame	—
Ursuline Nuns	25
Bernardine Sisters	41
Sisters of St. Francis	10
Missionary Sisters of the Immaculate Conception	234

Religious Orders of Men:

Stigmatine Fathers	53
Franciscan Fathers (Sacred Heart Province)	14
Redemptorists (St. Louis, Missouri)	19
Redemptorists (Baltimore, Maryland)	44
Order of Friars Minor (Province of the Most Holy Name)	25
Claretians	104
Society of the Divine Word	—
Missionaries of Our Lady of La Salette	46

RIVER PLATE REGION
(ARGENTINA, URUGUAY, PARAGUAY)

Religious Orders of Women:

Sisters of St. Casimir	6
Sisters of Christian Charity	4

Religious Orders of Men:

Congregation of the Marian Fathers	3
Salesians of St. John Bosco	—
Redemptorists (Baltimore, Maryland)	16
Society of the Divine Word	—

CENTRAL AMERICA AND MEXICO

Religious Orders of Women:

Maryknoll Sisters	20
Ursuline Sisters (Laredo, Texas)	15

Dominican Sisters of Mission San Jose (Congregation of the Queen of the Holy Rosary)	22
Religious Sisters of Mercy (Province of Providence)	30
Sisters of the Holy Family	5
Sisters, Servants of Mary	52
Sisters of St. Agnes	4
Benedictine Sisters of Pontifical Jurisdiction	7

Religious Orders of Men:

Maryknoll Fathers	18
Society of Jesus (Missouri Province)	35
Congregation of the Mission	18
Recollects of St. Augustine	3
Benedictine Fathers (Conception Abbey)	3
Congregation of the Marian Fathers	2
Order of Friars Minor (Province of the Most Holy Name)	8
Capuchin Order (Province of St. Joseph)	15
Claretians	75
Congregation of the Passion	1

ANDEAN REPUBLICS

Religious Orders of Women:

Maryknoll Sisters	15
Sisters, Servants of the Immaculate Heart of Mary	29
Sisters, Servants of Mary	19
Daughters of Wisdom	—
Sisters of Christian Charity	4

Religious Orders of Men:

Franciscan Fathers (Sacred Heart Province)	1
Society of Mary (St. Louis Province)	14
Maryknoll Fathers	73
Society of the Divine Savior	2
Congregation of the Holy Cross	8
Order of Friars Minor (Province of the Most Holy Name)	1
Claretians	—
Salesians of St. Bosco	—
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